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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

'IT IS NOT FOR YOU TO KNOW THE TIMES OR THE SEASONS, WHICH THE FATHER HATH PUT IN HIS OWN POWER.' ACTS I. VII.

The belief in the end of the world as near at hand is so rife, and the excitement with regard to the apprehended catastrophe so extensive and so rapidly on the increase, that we all need, if not for our own sakes, at least as regards our influence over others, something more than a vague feeling for or against the theory, which has taken so strong hold on so many minds. It is easy indeed to dismiss the whole subject with a sneer. But it is too solemn a theme for sneers or ridicule,—it is too intimately connected with the religious belief of multitudes not to demand respectful and serious consideration,—it results upon the general faith and virtue, whether for good or evil, will evince that it is far from being a matter of indifference. I therefore ask your attention to some of the reasons for believing that the consummation of the present state of things is not near at hand, and that the time when this will take place is one of those seasons, which the Father hath put in his own power.

1. There is nothing in the physical structure of our planet or of the system to which it belongs, that indicates speedy dissolution; but much that would lead us to expect its duration for ages upon ages yet. The provision for man's wants laid up in the recesses of the earth it will take millions of years to exhaust. The mines of useful metals are inexhaustible, and may suffice for the use of uncounted and growing generations. The beds of coal already discovered in our own country, would suffice for the consumption of as large a population as the country could sustain, for more thousands of years than the world has lasted centuries. The supply of the useful earths and salts not in the process of continuous formation is in the same proportion. Then too, in the movements and astronomical relations of the earth there is no jar or disarrangement, nor is there any thing to indicate a speedy change of the system of the universe. The present motions of the different heavenly bodies may continue undisturbed for a period, which it is beyond the power of scientific calculation to designate. But there is one theory, which may be regarded as well established, which looks to an immensely distant period, when the present course of nature, if continued, must eventuate in its own dissolution. The theory is that the various bodies of the universe move not through an entire vacuum, but through an attenuated ether, the most subtle of all mediums, which, to a degree that it takes centuries to render perceptible, retards their motions, and makes their orbits spiral instead of circular or oval, so that all their orbits are gradually diminishing, and, let the process go on for as many centuries perhaps as the world has lasted hours, the balance of forces will be destroyed, the centripetal will overcome the centrifugal force, and the present order of things give place to new displays of the Creator's power and love.

Then again, how much is there in the history and present state of the world to lead to the conviction that the order of things that now is, is still in its infancy. How far are the resources of the world as it now is from being fully developed! Immense tracts are still uninhabited, nay, unexplored, unknown. This western continent alone is adapted to support, without being overpeopled, fifty times its present population. And then the powers of nature, the resources of art and science are just beginning to be developed. Of those inventions and discoveries, which promise most for the advancement of the race, for the establishment of peace, for the diffusion of knowledge, for the extension to all classes of elevating and refining influences, that have hitherto been the privilege of but few, the world has hardly enjoyed the benefit for a single score of years. The wonder-working power of steam is but of yesterday; and galvanism, which promises yet more wonderful results, is but just taking its place among the mechanical agents, which God has put at man's service. The fire-wings of modern navigation, destined as they are, to destroy the names of stranger and enemy among the nations, are just commencing their mission of universal peace and amity. In the ages that have passed, men have hardly done more than the work of pioneers in the wilderness. They have just removed obstacles, and entered upon a clear field of labor and of progress. They have just begun to use the world, and to know its uses. Now is it in accordance with what we know of the consistency of the divine character, that he should destroy the world, or essentially change its face, when so little of it has been appropriated, and when its uses are just beginning to be ascertained and its conveniences beginning to be enjoyed? Can we suppose that he, who gave the command, 'Replenish the earth and subdue it,' would put a period to its existence, while so much of it lies desolate, and so many of its agencies are still unsubdued? Does not this protracted infancy of the race, this mere preparing to live for these long ages, together with the vast range for progress which, it must be confessed on all hands, lies open for the race, rather portend a continuance of the existing order of things for centuries of centuries yet to come?

The spiritual history of our race would lead us to the same conclusion. Four thousand years passed under preliminary dispensations, under schoolmasters, to borrow the apostle's figure, in the training of the race for what was designed to be their religion. Shall the majority of the race occupy less than half the period of its tutelage? Shall man be free in Christ Jesus less than half the time, for which he was under bondage to beggarly elements? And this religion designed and adapted for all men, by how small a portion of the race is it yet embraced! More than half of the inhabitants of the world are polytheists. A full fourth of the remainder are followers of the Arab prophet; and from the remnant of those, who adhere to a revealed religion, from three to five millions of Jews are yet to be deducted. And when these deductions have been made, there remain little more than one fourth of the human race, who are nominally Christians; and of these a full half know less of what the New Testament actually teaches than the Mahometans do; for their Koran borrows largely from the New Testament. The great commandment, 'Go ye out into all the world, and preach the gospel to every creature,' is yet far from having been fulfilled. Many nations have not even heard the name of Jesus, and many more, with whom slight and partial efforts have been made, have not had the gospel preached to them in such a form or so distinctly, as to make the intelligent reception of it possible, or to have it said that they have rejected it without a palpable abuse of language. The vast empire of China, comprising with its dependencies, as some say, half the population of the globe, has not had Christianity presented to its inhabitants at large, except in those forms of wanton and wicked outrage, which will justify them in the sight of God for centuries to come in abhorring the very name of Christian. It is very doubtful whether, through either the Jesuit missionaries of earlier times, or through the efforts, now suspended in their very embryo, of Protestant missionaries, a single native subject of that vast empire has ever received a sufficient acquaintance with the gospel as it is, to entitle him to the Christian name. The same is the case with many nations, with many islands in Asia, Africa and the Pacific, and with some of the aboriginal tribes on our own continent. Shall these nations and tribes be swept from the earth without so much as the opportunity of knowing what Christ taught, and his gospel still stand promised as glad tidings of great joy, which shall be for all people? Can it be, that he, who loves all his children, has arranged a system of things, under which the vast, the overwhelming majority of his children shall have passed away, without having had the opportunity of learning his being, his law, his worship, without having become partakers of his choicest favors? Should the present state of being be forthwith closed, would its history be that of a complete, finished dispensation, or not rather that of a dispensation of failure and misery, of unbelief and sin? But all along the kingdom of light and truth has been on the increase. Since the day when Peter convened the scattered household of faith in the large upper room, there never has been a moment, when the gospel has not been extending its sway, either in periods of seeming decline diffusing a veiled and dimmed light over a wider surface, or at epochs of reform breaking forth with the lustre of primitive times. The institutions of our religion have evinced their power, not only to keep the Church, but to justify and enlarge it. Why then shall we not expect progress, growth in numbers, growth in grace, until all men every where shall bear the name of the Redeemer, and till from every land and nation there shall be those who approach the stature of the perfect in Christ Jesus? Does not the long preparation day for the coming of the Savior, does not the slow ascent of the sun of righteousness towards the mid-heavens give promise of a day of gospel light, in which the misty dawn and cloudy morning, long as they are, shall bear hardly an assignable proportion to the noontide splendor? I can think only of such long ages of the universal ascendency of the gospel, that the times of darkness and of ignorance shall be lost in the comparison, and that the souls of men, that at the consummation of all things shall have failed to answer life's highest ends, shall be to the sanctified and ransomed, as the one lost sheaf of the careful husbandman to the abundant harvest which he gathers in.

These considerations render it to my own mind most probable, that the world that now is, so far from being ready to perish, is still in the infancy of its being. But arguments like these would have no weight with me against the voice of prophecy. I feel so deeply impressed with the divine foresight of the Hebrew seers, I find so many of their predictions to have been literally fulfilled, I see so many more in the process of fulfilment, that their word is to me as the voice of God, and, could I discern in their writings any thing like a designation of the time for the end of all things, I should bow submissively to inspired wisdom, and should deem such calculations as I have now been making sacrilegious. But prophecy, as I think, points to the gradual growth and final supremacy of Christianity previously to the consummation of the present state. That beautiful prediction of Isaiah, which closes with the words, 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea,' connects this glorious state of things with the coming of the Messiah, without any hint of an intervening catastrophe. Read also Micah's prediction of the latter days. 'In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid.' Can this have been written with the idea present to the prophet's mind of a destruction of the world to intervene before its accomplishment? Must it not by the common laws of language denote the gradual conversion of nation after nation in a state of things substantially like that then existing? Similar remarks might be made with regard to every prediction, that refers to the enlargement and final supremacy of the Messiah's Kingdom. All imply the gradual triumph of the gospel over such obstacles as now lie in the way of its progress, and the voluntary flocking to the Messiah's standard of men and nations, the natural successors upon the field of action of those then living.

For the Register and Observer.

DR. WALKER'S LECTURES ON NATURAL RELIGION.

In two former courses having considered the subject in a logical and psychological point of view, in the present course Dr. Walker announced that he should consider the only remaining topic, viz:—the harmony of Natural with Revealed Religion.

Butler regards the subject almost exclusively on the negative side, alleging that if we reject one, we must reject the other. Dr. W. should consider the subject almost exclusively on the positive side, maintaining that if we admit the one, we must admit both. Taking this view of Natural and Revealed religion, it will be in order to glance at the history of their co-operation in the progress of society and the education of the human race. The object is to prove on general grounds the extreme possibility or probability, of the supernatural revelations recorded in Scripture; to consider afterwards its particular doctrines respecting God, our Savior and a future life; and to demonstrate that the teachings of nature and Scripture coincide and mutually support each other.

1. In glancing at the co-operation of Natural and Revealed religion in the progress of the human race, three stages are distinctly marked, viz: the Patriarchal, the Mosaic and the Christian. The first object is to prove, that, in each of these three great steps in the march of humanity, the influence of Divine interposition in time, place and kind, agree with our natural conception of the character of God.

If we attempt to go back to the creation or the primitive condition of man, we are bewildered and lost in a maze of conclusions alike vague and uncertain. Before the record in Scripture can be accepted, its different senses must be understood. It will not do to assert its Divine authority or validity, for that is the point we are reasoning to and not *from*. We suppose man to-day to be substantially what he always has been. There is not much difficulty in referring back all to a single pair. The differences in form, habits and complexion of different races, are not greater than are the varieties of the sheep and dog, which are known to arise, not from difference of origin, but difference of circumstances. But our position respects the moral and intellectual condition of the primitive man. The question narrowed down comes to this; in his first efforts to rise, was man the subject of supernatural aids, or was he left wholly and entirely to himself? Philosophic historians have come to the conclusion, that the origin of the world points back to a time when men lived in need of an immediate revelation. According to these, the first men were not savages, nor the first forms of religion Fetichism or Polytheism. A pure faith existed, which was disfigured and corrupted, as men were left to themselves; and hence false religions and irreligion. It is difficult and impossible to account for traditions, which speak of golden ages when men held familiar intercourse with superior beings. If we examine the legends and traditions of Scandinovia, Egypt, Mexico, and Peru, we shall find amidst remarkable differences, still more remarkable coincidences; testifying to the idea of a lost civilization, a primitive dispensation and faith. History proves that nations in the savage state have remained stationary. The natives on the Indian Ocean are just where they were when they were visited by the admiral of Alexander. Capt. Fitzroy, who is very explicit and positive on this point, says that it is impossible that the first people could have been in an infant or savage state. If infants, who could raise, cherish and protect them, until able to go alone; if savages, they must have been utterly helpless, with minds absolutely vacant, neither hand, foot nor eye would have been available, and after a few hours of existence, they must have perished. The only idea which can be admitted, is, that the first men were perfect in body and mind and inspired with a sense of duty. Another corroborating circumstance is this; the history of savage nations ascribes their rise and progress to the influence of colonization from civilized lands. Thus Egypt was civilized by a colony from Ethiopia; Greece, by a colony from Egypt and Phenicia; Italy by a colony from Lybia and the Pelasgi, and Indian advancements is referred to the ingress of another and unknown race, who instructed them in laws, religion, agriculture and the arts. In the beginning, man could not have created himself, therefore we see the agency of Divine Creation. He could not have civilized the race, and hence the proof of Divine Instruction. Such is the strongest and ablest statement of the argument. Considered in a historical and Psychological point of view, it was not entirely satisfactory to the mind of the lecturer. Many think that nothing is proved except by an induction from facts, and it is necessary that the facts cover the whole extent of the inferences, which is not done in this case. We have no right to say, that mankind in the first instance could not civilize themselves, or that savages cannot raise their condition. We can only allow that the first steps towards civilization must have been attended with great difficulty; and that unfavorable circumstances would never be likely to be overcome without foreign aid. This remark would not apply in the present instance, for the table lands of Asia were covered with fertility and here, it was said, the cradle of civilization was actually placed. We have no right to assume that any obstacles were greater than could have been surmounted by the natural expansive force of the human faculties. The assertion that 'savages do not aspire,' can be maintained only in a relative sense; they do not aspire so much as we do, for their minds are not so active; but every effort shows an aspiration in some way or degree.

With regard to colonization, it will hardly be pretended that all savage nations on being first colonized were found in an equally low and uncultivated state. We can only say that colonization modified civilization, not that it created it. Greece was civilized by a colony from the East, but the progress of the nation was still Grecian civilization and we have no right to call it Oriental civilization, or to say that it would not go on if Oriental civilization had never existed. The civilization of the whole world is in progress and always has been. In the commencement, when nations were independent of each other, revelation and religion must have been borrowed. But who obtained it at first? It could not be made by man, consequently, he must be born with it, or receive it directly from God. Dr. W. said that he should not press the argument so far as some do, nor farther than the most skeptical are willing to go. He would not say that mankind could not civilize themselves, but only that the first essays must have been attended with great difficulties, which we at present are hardly in a condition to estimate. Nothing but a coincidence of circumstances would enable them to overcome these obstacles. In the beginning they must have needed help more than afterwards, as the child needs that support which man does not.

We shall take this for an incontestible point and connect it with acknowledged principles of theism, vis: that God is infinitely wise and good, and that he created man as the object of his wisdom and goodness. It will be hardly possible to avoid the conclusion that the needed help was afforded; and more, that God adapted this help to the condition and capacities of the infant race; giving a religion remarkably simple and direct, the same patriarchal dispensation of which a brief and fragmentary record is found in the book of Genesis. We will not say that every word of this history is true; much less, that to be a Christian, one must understand every word in its literal sense. Every one can apply it as he sees fit, but a consistent theist will hardly take exceptions to its tone and spirit, which are perfectly consonant with our natural conceptions of the Divine Governor. The first conclusion is that the patriarchal dispensation and natural religion perfectly harmonize. If he (Dr. W.) demurred, it would be on one or two positive grounds, viz. that a supernatural revelation was impossible, and that such a dispensation was unworthy of God. Let us examine both.

1st. Are we to believe that a *supernatural* revelation was impossible? We can no more deny the possibility of miracles than we can deny the possibility of our existence. Every Deist believes more than he can comprehend. It requires some effort of faith, to believe that the laws of the sensible universe can be suspended or overcome, yet we have often had our souls illuminated, comforted and sustained by an unwonted action of Divinity. Human intelligence has been made to consist of two parts, that which is attained and that which is intuitive. The latter has the nature of inspiration or revelation, a natural revelation shared by all in various degrees, according to established laws. The doctrine of a natural immediate revelation prepares the way for receiving the doctrine of a supernatural immediate revelation. What are the laws of nature to the Deity when overruled by the law of Infinite Wisdom? This does not make God mutable. God's immutability consists not in his modes of operations as they appear to us, but in doing everything which is wisest and best. What is wisest and best must vary with the condition and circumstances of the finite beings affected by it.

2. Is there anything in the idea of a supernatural revelation in general, or the patriarchal dispensation in particular, irreconcilable with our natural conceptions of the Deity. All revelations, in nature or Scripture, must be regarded as the letting down of the Infinite to the finite. We cannot comprehend God as he is, for the plain reason that the finite cannot comprehend the Infinite. The Infinite, in its capacity of Infinite, is above our reach, except to know that it exists. This is a difficulty which no form of Religion, not even Christianity itself, can help us over. In reality, it is not revealed to us. We have the best and truest idea which our limited faculties are capable of entertaining. The question is reduced to this, is it derogatory to the character of the Supreme Being to accommodate a revelation to one stage in the developement of the human race, and not to another? All revelations at best are but the letting down of the Infinite to the finite. Some have said that no Revelation would be worthy of the Deity except in the highest stage of man's advancement. This idea is absurd, for the time will never come, when the human race will not be in progress. We talk of the low and infant age of the globe, without thinking that, in the progress of the race, it will be extended more and more until it includes ours. Revelation was made, not for the sake of theology alone, but for Religion, embracing a belief in God's existence, and trust in his Providence. A revelation was worthy of God, because it was wanted and because it was exactly fitted for those wants. Christianity would not have been worthy of God then, because it was not adapted to man at that period; and the perfection of a dispensation consists in the perfection of its adaptation. We possess the record of the patriarchal dispensation, written in the simple tales of herdsmen, and we find it perfectly adapted to their thoughts and modes of living. To their familiar manners may be ascribed their accounts of having intercourse with angels. Let the account of the offering up of Isaac be regarded as an allegory, picturing the mortal sickness and recovery of Isaac. What admirable firmness in the hero, who gave himself up to the sacrifice, and lingered three days without a murmuring word? Let the dispersion at Babel be regarded as an allegory, representing the destiny of some conquering empire, and how striking the picture!

Some have been willing to treat these records of the simple herdsmen as fictions, and place them on a level with the traditionary stories and legends of barbarous nations. But this is placing on an equality those records which do, and those which do not, harmonize with a pure theism. We do not say that there are no myths in the patriarchal records, and we cannot now consider the historical argument for the authenticity of the Bible. We shall take the Bible as it is, a depository of Divine Revelation and the educator of the human race.

There are philosophers engaged in speculation at the present day who would undermine the foundations of all society and religion. The Bible is struck at first, and what shall we do? We cannot arrest the progress of inquiry, and it is in vain to make the attempt. Yet there have been in every age those who have made the effort, and remind us of the man who thought he had only to wring the neck of a cock and it would never be morning. The reigning events in the world of mind, as in the world of matter, are providential. They do not come at our bidding, and they will not go at our bidding. We are not responsible for one half so much as our pride would make us. We must examine and study the nature of first principles, and understand the *rationale* of our position. Such is the work of Philosophy. Dr. W. closed with the following apt and beautiful quotation from Novalis: 'Philosophy bakes no bread; but it procures for us God, freedom and immortality.'

T. G.

DR. BRAZER'S SUNDAY SCHOOL.

Messrs. Editors,—The following was written for the Salem Gazette, of Jan. 6th, but as the Author had made one or two important omissions in the history of the school, probably from motives of modesty and delicacy, I have taken the pains to copy it, and fill up the deficiencies. As I know it to be your custom to copy such accounts from other papers, I thought I would correct it for your paper.

A SUBSCRIBER.

An opportunity was afforded the last Sunday, to parents and others, of witnessing an interesting and pleasing spectacle in the Sunday School of the North Society in this place, under the pastoral care of the Rev. Dr. Brazer.

It being New Year's day, the occasion was embraced to invite the parents and friends of the school to gratify the pupils with their presence.

The room was tastefully decorated with evergreens, pictures and mottoes suitable to inspire the tender minds of the children with love and veneration of the great truths of religion and morality. The regular exercises were suspended, and the hour usually appropriated to them was passed in listening to pertinent and instructive addresses from Dr. Edward A. Holyoke, the Superintendent, H. K. Oliver, Esq., and Rev. Mr. Burton, all of which were enlivened with anecdotes peculiarly interesting to the young minds to which they were addressed, and while at one moment, the countenances of the children were lighted up by an imaginary participation in the scene of fun and frolic described by the speaker, in the next, their drooping heads and moistened eyes bore witness that the moral of the tale had reached their hearts.

This school was commenced June 15, 1828, under the superintendence of the Hon. L. Saltonstall. There were at that time one hundred and two scholars under the care of eleven ladies and seven gentlemen, as teachers. In August, of that year, the number was increased to one hundred and thirty-six, and since that period has ranged from 120 to 130 pupils. A library for the use of the children was soon collected, and new books are added from time to time, by an annual subscription among the members of the society.

The school continued to flourish under the care of Mr. Saltonstall, assisted by Mr. Francis Choate, during a period of ten years, when the election of the former gentlemen to Congress caused him to resign the charge, and the late lamented Thomas Barnard West was appointed to the office, and continued to discharge its duties till April 1840, when he resigned. After a short interval Mr. Thomas Co'e was elected superintendent, and continued in the office till the end of September of last year when he resigned, and Edward A. Holyoke, M. D., was elected to supply his place. During Mr. West's superintendence, it was decided by the teachers to hold meetings once in a fortnight for mutual counsel and instruction in the duties which devolved upon them as Sunday School Teachers. These meetings are continued to the present time, and with the aid of the Rev. Pastor, who usually attends them, afford the means of diffusing among the teachers much useful and interesting information on Biblical topics.

Under the care of the present superintendent, Dr. E. A. Holyoke, a new impulse has been given to the zeal and labor of the teachers, and new sources of interest are opened to the pupils, and it is a most gratifying spectacle to see these young faces, on which care has yet stamped no hard expression, where vice has not yet changed the glowing hues of innocence into deformity, looking with earnest inquiry to their teachers, as they receive from them the instructions which are to prepare them for immortality. Whatever may have been the opinion formerly as to the expediency of Sunday Schools, the time we believe is gone by when their utility could be called in question. Though it may be urged that their tendency is to withdraw from parents the responsibility of training their children in the great principles of piety and virtue, though it may be said that they are sometimes dangerous to young and susceptible minds, by the introduction of too much parade and ostentation in the management of them, yet this is an objection derived from an abuse that need not take place. Let parents perform their own duty by co-operating with the teachers. Let them endeavor to inspire the mind of their children with a love of truth, with a desire for knowledge, and with a proper sense of the vast importance of religious truth, and the task of the Sunday School teacher will be greatly diminished. We should see the interest in the exercises of the school increased, enlivened and supported, instead of the listlessness, inattention and apathy which sometimes prevail, and which so frequently dishearten the teacher and paralize his efforts. This, too, will give to the parents full occupation in promoting the religious instruction of their children, and free them from the reproach of binding upon the shoulders of others a burthen which they themselves are unwilling to bear.

For the Register and Observer.

A NEW YEAR'S GIFT.

One of the most pleasing incidents connected with this season of good feelings and good wishes, occurred on Wednesday evening last, at the School House, in Aborn Street. This school is under the instruction of Mr. Charles Northend, and his pupils a few days since formed the resolution of offering him some token of their respect, in the shape of a New Year's present. Accordingly consultations were held, the parents of the pupils became interested, and were drawn in by their children to assist in making arrangements for a public presentation of their gift. On the evening alluded to, the spacious shcool room was densely thronged with the pupils and their invited guests. By the unanimous *viva voce* nomination of the scholars, Gen. Wm. Sutton was called to preside, and the exercises commenced by music from the pupils, and a prayer by Rev. Dr. Brazer. Several songs were then sung by the school under the direction of Mr. Johnson, who is their instructor in this department. The President then informed Mr. Northend that his young friends had a communication to make to him; upon which a committee of young lads and another of misses approached him, each delegation bearing a Silver plated Fruit Basket, of beautiful pattern and workmanship, which were presented with neat and appropriate addresses, to which the teacher replied in a happy and felicitous manner. The Mayor was now introduced to the school and made an address, in which he alluded to the happy incidents of the occasion, expressing his deep interest and sympathy with the efforts now making to improve the condition of the schools, his approbation of this movement to unite in closer bond of union the sympathies of teacher, parent and pupil. He also alluded to the high and responsible office of Teacher—his encouragements as well as trials—and closed with an appeal to the young minds before him to use diligently the means of improvement now at their command, by which they may be prepared for future usefulness. After the Mayor had concluded, some of the pupils read pieces of their own composition, which were exceedingly well written, the thoughts and construction of sentences evincing a maturity of talent far above their years. The exercises in reading were generally very good, and some difficult pieces of poetry, with almost faultless correctness. After the reading, which it ought to have been remarked was without special preparation, the school was questioned in geography by the aid of the outline maps, and the readiness and the correctness of their answers must have been highly gratifying to the parents and others who were present.

The teacher stated that he would willingly exhibit their proficiency in other branches, but from some cause or other the books were all missing from the forms. The president then announced that he had been informed that refreshments had been provided for the company, when, with a magic that would have astonished Signor Blitz, each pupil produced from the form before him several plates of refreshment, which were, without confusion, handed to their visitors. The arch looks of the young rogues, as they saw the surprise of their guests, showed how much they enjoyed this feat of legerdemain, and the Mayor pleasantly remarked, that Lord Bacon had said that some books should only be tasted but others should be eaten, and he presumed this kind belonged to the latter class.

After refreshment, Rev. Dr Brazer addressed the scholars, remarking on the superior advantages enjoyed by them, and reminding them that notwithstanding all this, their success would mainly depend on themselves, that all true education was *self* education, that if all the energies of the mightiest intellects the world ever produced were concentrated to act on the mind of one of the boys before him, they could effect nothing without his co-operation, that all study that deserved the name was a concentration of all the powers of the mind to act on the subject before it, and that persevering, constant and intense application was the only way to arrive at eminence as a scholar.

Dr B. was followed by Rev. Mr Field, of Danvers, who addressed the Mayor, complimenting the city of Salem on the recent great improvement in their public schools, which were not only having a beneficial influence on her own population, but by the contagion of a good example were exerting a happy effect on other communitys. Already had this influence been felt in his own town in the increased attention of its citizens to the great subject of education, and particularly by the introduction of music into several of their schools as a regular exercise. He rejoiced in its introduction, as he believed it would interest the scholar, tend to elevate his feelings, to relieve the mind, and leave it in a better condition to return to the greater studies. He wished it to be taught in all our schools, not only as a science but as a fine art, improving the taste as well as disciplining the mind. He expressed his satisfaction to find that his young friends, by their beautiful gift as well as by the manner of its presentation, appreciated the fidelity and indefatigable efforts of their

teacher for their improvement, and exhorted them to diligent and persevering exertions to merit his approbation.

We do not of course pretend in this hasty sketch to make any thing like a correct abstract of the remarks made by the different speakers, and we are aware that great injustice is done by any notice we can give. Suffice it to say that the addresses were exceedingly appropriate and admirably adapted to the joyous occasion which called them forth, and that they were listened to with deep attention by the auditory.

On the whole the occasion was one of great interest, and its details were happily carried out. The fact that this little festival originated with the children, and that their tribute was prompted solely by their attachment to their Instructor, is highly honorable to the givers and receiver. The pupils will no doubt in after years revert to the scene as one of the brightest spots in their juvenile career, while the parents will long remember it as one of most pleasurable recollection. There is one desirable good which which we hope will be effected in our city by this school exhibition; which is to increase the interest of parents in their children's education, and having once seen the inside of a school room we hope they will make frequent visits to it. Many parents in the city can have no correct idea of what has been done by the liberality of their municipal government for their children, unless they visit the school room. In our Gallows Hill district we claim to have erred less in this respect than in other parts of the city, and that the little excitement just over was mainly brought about by the habit of parents visiting the school. We have a strong inclination to indulge in self gratulation, in the hope that a generous emulation may be aroused among parents, to strengthen the hands and encourage the hearts of their teachers by their occasional presence in school and approval of their labors. We claim them for this distant region, this far off Oregon Territory of the City of Peace, that we have, under the mild and parental discipline of our valued teacher, a school which for order and the correct deportment of its pupils will compare favorably with any other in the city. If any one presume to doubt that its proficiency is greater than that of any other school in the city—we only ask them to visit it and see for themselves. We intend to do all we can to elevate the standard of public education, and to make old Salem as celebrated abroad for its public schools as it ever has been for its witches.

CHRISTIAN REGISTER.

BOSTON, JANUARY 21, 1843.

To the Editors of the Christian Register.

Dear Brethren,—The very generous and kind offer, which you made us, in your last paper, seems to require some notice at our hands. You offer to retire and put the Editorial management of the Register into our hands, 'to edit' according to our own tastes and wishes. We thought it proper before deciding what answer to give to this proposal, to see whether the Publisher and Proprietor of the Register would agree to it; especially as no previous offer, like that alluded to in your notice, had been made to us by him. Business out of the city has prevented him from replying to our questions on this point. Meantime, we write to express to you our sense of your liberality in making this offer on your part. We also would express our co-incidence with your opinion that there is the interest and the means in the denomination to support two Journals, and that the variety of taste and sentiment, makes it desirable to have journals differing somewhat in spirit and tone. As matters now stand, therefore, we feel disposed to continue the 'World.' We trust and believe that the good relations established between it and the 'Register' will continue, and instead of interfering with or injuring each other, they will help and mutually provoke one another to love and good works.

Yours in the fellowship of Christ.

The Publisher and Editors of the World.

In reference to the above communication, we would remark that the offer made by us, and which our cotemporaries decline to accept, was not made by us from weariness under our labors, but from interest in the cause of pure and spiritual Christianity. Some of our subscribers have complained to us on account of our offer. They tell us that they have taken our paper because it meets their wants, that it satisfies them, and they express the hope that it will not pass into other hands, or be essentially changed in its character and purpose. We feel constrained therefore to state a little more distinctly, the considerations which induced us to make the offer.

The Christian Register is now in the twenty second year of its publication; the proprietor of it has toiled and travelled early and late in its behalf, and spent the best years of his life in endeavors to secure it a permanent establishment and an extensive circulation, and to have it so conducted as to meet the growing wants and interests of the denomination. Judging from its subscription list, we believe that, in a good degree, it has and does meet their wants and interest. It may be, as stated in the Prospectus of the new paper, that there is 'a large and growing class in our denomination whose wants are not met by any of our existing periodicals.' We do not dispute the fact. We suppose that this is the case, and always will be the case with any denomination that has any element of spiritual life and progress in it. We are not disposed to admit, however, what is implied in another sentence of this Prospectus that the Register, or our other periodicals do not aim 'to awaken the deepest religious interest and rouse to the greatest religious activity.' The Register may not have advocated or urged precisely such forms of 'religious activity' as approve themselves to those interested in establishing the 'Christian World,' but that it has aimed continually to awaken to 'greater religious activity,' and earnestly advocated the most important plans and enterprises by which the power and influences of Christian truth could be diffused and increased, we contend,—and we suppose this will be generally admitted by the friends of the 'Christian World.' But while we look with some complacency upon the history and progress of the Register, and its present position and character, we are as sensible however of the defects of our paper, and of the room there is for improvement, as any of our readers, and have more experience than they have probably, of the difficulty of making it what it ought to be, and what we should be glad to have it.

We would not stand in the way of its being edited in the most acceptable manner. In our position, therefore, we owed a double duty,—first to the Publisher of the Register, to whose interest and the continuance of whose present subscription list, we were bound to have some regard,—and secondly to the denomination, than to promote whose best interests, their growth in spiritual and divine things, we have no stronger wish. On the appearance of the new paper, therefore, we reasoned as follows. 'The Register it seems does not meet the wants of the denomination, the new paper promises to meet them—it is therefore probable that efforts will be made to sever our subscribers from the former and attach them to the latter; it is doubtful whether two papers can be sustained, at least there is great difficulty in getting a new one into extensive circulation, therefore it is better that the editorial management of the Register should pass into the hands of those who are able to meet the wants of the denomination.' We wished to give way to those who could perform the desired work better than ourselves, and in regard to the interests of our Publisher, we sought to guard his subscription list against loss. Those of our subscribers who have expressed their regret and dissatisfaction with the offer made in our last, will receive the above explanation as a sufficient apology. As this offer has not been accepted, we have nothing to do but to go on with our work in the best way we can—and any sympathy or assistance, any counsel or contributions, which our friends may be disposed to offer us, will be gratefully received. The columns of the Register ever have been and ever will be open to every thing tending 'to awaken a deeper religious interest and rouse to a greater religious activity' every thing tending to promote the progressive diffusion and influence of pure, spiritual Christianity.

When we wrote our notice of the new paper we were ignorant, as we still are, of its Editorial management. We are told, however, that many clergymen and laymen are to be its regular contributors, and that it will engage the services of a number of distinguished writers and philanthropists. It is understood that Rev. O. A. Brownson, and Rev. J. F. Clarke, are the principal writers, if not the Editors—but whoever are its writers and editors, we trust there will be no enmity between us, and the 'Christian World,' and no other rivalry than a provocation of one another to good works, to more earnest and devoted efforts to promote the spread of the Redeemer's kingdom.

For the Register and Observer.

UNITARIANS STAND BY THE OLD TESTAMENT.

Messrs Editors.—I am pleased with finding some of your columns occasionally occupied by orthodox correspondents. It is a good sympton, that all, who do not rank themselves with Unitarians, are not repelled from mingling with them in a matter the latter deem so important i. e. free and independant inquiry. There are great mistakes, no doubt, in all religious bodies, as well as in many single individuals, to whatever party or denomination they attach themselves. And as it is from our enemies we may ordinarily expect the fullest and most unreserved exposure of our faults; it is not bad policy to encourage them to approach us without fear, and unhesitatingly speak out what they know, or think, or believe, concerning us. A correspondent, to whom I particularly allude, in one of your late numbers has told what are some of the egregious errors, which the Orthodox impute to the Unitarians. And, without questioning the sufficiency of the answers, elicited in your reply, I beg permission to offer a remark or two upon one of the allegations he mentions as a reason of his standing in doubt of the cause, in which your paper is embarked.

The Unitarians, he understands, reject the Old Testament Scriptures, as well as some portions of the New. That this is a misrepresentation, as you have stated, I do not deny; and yet I query, whether there is anything very grossly and palpably unfair in the inference, which may be drawn from some positions often advanced by Unitarian writers in the Christian Register and Observer, other Unitarian publications—to wit, that Christianity is a *new* religion. Dr. Channing, who comes as near as any man to the weight and authority of an oracle in his own denomination, has, in one of his discourses, the following; 'we are apt, in reading the New Testament, and particularly the Epistles, to forget, that the Gospel was a *new* religion.' And a little afterwards is the following; 'These converts wished to bring with them a part of their *old* religion into the church.' In another discourse he has these remarks; 'Our religion, we believe, lies chiefly in the New Testament.' The dispensation of Moses—we consider—a preparation for a *nobler system*.' Vol. iii. pages 27 and 60. And yet, in page 62, we read; 'The New Testament is built on the Old. The Christian dispensation is a continuation of the Jewish.' What then is this *new* religion, but the old set forth and illucidated under new circumstances, and by a new set of expositors and teachers? If this be the genuine sense of the Unitarian doctrine, that christianity is a *new* religion, who will say, that it amounts to a rejection of the Old Testament Scriptures? or that it implies less veneration for what 'God, at sundry times and in divers manners, spake in time past, to the fathers by the Prophets,' then for what he 'hath, in these latter days, spoken to us by his Son?' At any rate, I think some explanation called for, if the practice of considering christianity a *new* religion in contradistinction to what has been divinely inculcated from the beginning of time, be persisted in. It ought to be shown wherein the faith of Abel, 'by which he offered to God a more excellent sacrifice than Cain,' differs from the faith of christians, who 'live by faith of the Son of God,' their pattern in all holiness of life. Some new and more satisfactory definition ought to be given of that righteousness, which at once fulfils the law and complies with the requisitions of the gospel.

But to your Orthodox correspondent I would turn and say, why do you hold the Unitarians to so strict an account, and let Orthodoxy go unreproved? for it is notorious, that your own favorite sect is remarkable for exalting the gospel above the law, giving to the latter no prerogative except the empire of death, the power to kill; while life grows out of the gospel, as a dispensation of love and mercy, whose gracious influences know no restraint. Do they not hold, that 'the law was given by Moses, but grace and truth came by Jesus Christ?' implying, that, until the coming of Christ, who has the words of eternal life, nothing was to be heard, but the thunders of Sinai, uttering condemnation, and cursing without the smallest mixture of lenity and love. Do they not limit the reign of grace, the salvation of souls from the curse, to the happy period when the gospel took the place of the law, and new truths were disclosed by Christ and his apostles, which alone are able to make men wise to salvation? Do you not glory in it as your christian privilege, that you are 'not under the law, but under grace?' Is it not your wont to make much of the apostle's words, 'Where then is boasting? It is excluded. By what law? Of works? Nay; but by the law of faith. We conclude then that a man is justified by faith without the deeds of the law.' And what is the law, but the whole body of the Old Testament scriptures? Under this general denomination, all the sacred books of the Jews, or of the ancient church, have ever been classed. And I know of no orthodox creed, which does not abolish the law to make room for the gospel. Their conversion, or new birth is deliverance from the law, and admission into the liberty of the gospel. This seems to be nullifying the Old Testament, considered as having in itself the power of saving the soul, and assigning this work, wholly and exclusively, to the New. Make the worst you can of Unitarian views upon this subject, and you will not carry them beyond the effect of orthodox theorising to take away the confidence to be placed in the writings of those holy men of old, who wrote as well as spake, as they moved by the Holy Ghost. I do not say, that all christians may not need more light than they now enjoy to make it easy for them to understand those passages in the New Testament, which allude to the Old. If, however, we can credit the greatest teachers, they, who hear Moses and the Prophets, are in a better way to salvation, than those, who depend on being enlightened by messengers, sent to them from the regions of the dead.

J. F.

For the Register and Observer.

A LETTER ADDRESSED TO A CANDIDATE FOR THE MINISTRY, AT HIS REQUEST, ON THE SUBJECT OF ORDINATION. BY W. D. WILSON, A PRESBYTER IN THE DIOCESE OF VERMONT.

Mr. Wilson had been a candidate for the ministry of the Congregational Church, but before he was ordained, became convinced of the invalidity of Congregational ordination. In this letter to a friend, he gives the reasons for renouncing the opinions he intended to advocate and adopting those of the Episcopal sect. He comes up without faltering to the bold pretensions of his sect, looks upon every other ministry as spurious, and thinks that those with whom he formerly associated, guilty of 'the sin of Korah, Uzziah and Saul.'

We have much personal respect for the writer, but we cannot help being amused with some of his mental processes. We do not recollect ever having seen such momentous conclusions drawn from premises so poorly and feebly supported. Whatever influence his new opinions may have exerted upon his mind, they certainly have not done much to invigorate his logical powers. His first position, and the one on which primarily, as we perceive, the whole controversy turns, is that some ordination ceremony is necessary to make it lawful for one to perform the duties of the ministry. This, Mr. W. should have *first* established. But this whole matter is dispatched in less than a page. He refers to the consecration of Aaron by Moses, the distinction of Korah and the cases of Uzziah and Saul, and from these infers that under the *Christian* dispensation whoever undertakes the work of the ministry, without 'valid ordination,' that is, some prescribed, outward ceremony, 'sins against God and his own soul.' How Mr. W. contrived to get across the tremendous chasm that lies between his premises and conclusions, his young friend is left in entire ignorance.

Having established this first portion and *defended* it, instead of leaving it so forlorn and naked, he should have proved, in the second place, that Episcopal ordination was not only practiced, but *enjoined* by the Apostles. It is not enough to know that Paul laid his hand upon the heads of Timothy and Titus, and Timothy and Titus laid their hands upon the heads of somebody else, but it is essential to be proved that this ordination by bishops was *commanded* by the apostles, speaking by inspiration, as a ritual of all the churches. Instead of this we have only one text which I can see bears the least upon this point and that by remote inference, which is, Titus, i. 5: 'For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting and ordain elders in every city.' Not a shadow of evidence is offered to prove that, granting all which is claimed for this case and that of Timothy, Paul was intending to establish a hierarchy in the churches to continue through all changing circumstances to the end of time. All the reasoning upon this subject which we have ever seen or heard is vitiated by assuming what is essentially absurd, that what the apostles preached in matters of form and expediency, is for that reason obligatory upon all the followers of Christ. By this rule the Rt. Rev. Bishops should all turn tent-makers.

We have little patience either with the pedantry or the arrogance which have been brought to bear upon this subject. May we remind Mr. W., whom we charge with neither of these, that there is one all-essential point, which seems to have escaped his investigations. May we remind him that a true church consists essentially in its internals, and that the outward through all its changes is but the form and manifestation of the soul within. Three things are important and vital as to what constitutes a true Church, either existing in first principles in the individual mind or in minds associated together. These are the doctrine, the temper and the practice, right faith, right affection and right action. Just in the degree that these are maintained in their purity, the true church exists, and by these the church universal is to be found among all the nations under heaven. Where these have departed, the true church has ceased to exist though its cold, dead, painted forms may be standing around us, reminding us like Egyptian Mummies, of something which had passed away. Has Mr. W. ever pondered that there *may* be a ministry in the regular 'apostolic succession,' who have lost the essentials of a true ministry, in whom an unsanctified ambition and a love of this world have usurped all that make a minister truly such; and who like Uzziah are laying profane hands upon the ark of the Lord? We wish some vigorous arm would take hold of this subject, and carry home this controversy to those points which are alone essential.

Episcopacy, whose history has been so falsified and quibbled, ought to be taken out of the hands of priests and pedants, and presented nakedly before the people on the broad principles of Christianity. We hope it will yet be done. Meanwhile we beg of Mr. W., whom let us repeat we have known only to respect, to study this question in reference to the solemn issue which has been presented by Mr. Hallam, a historian too learned and candid to swerve from the most rigid impartiality and sympathizing too deeply, with the heart of man to be imposed upon by names and forms, or to see the substance in the shadow. We quote from the Paris edition of his constitutional history of England, vol. 3, pp. 241-2

'The main controversy between the Episcopal and Presbyterian churches was one of dry antiquarian criticism, little more interesting than those about the Roman senate, or the Saxon wittenagemot, nor perhaps more capable of decisive solution; it was at least one, as to which the bulk of mankind are absolutely incapable of forming a rational judgment for themselves. But, mingled up as it had always been, and most of all in Scotland, with faction, with revolution, with power and emolument, with courage and devotion, and fear, and hate, and revenge, this arid dispute of pedants drew along with it the most glowing emotions of the heart, and the question became utterly out of the province of argument. It was very possible that Episcopacy might be of apostolical institution; but for this institution houses had been burned and fields laid waste, and the gospel had been preached in wildernesses, and its ministers had been shot in their prayers, and husbands had been murdered before their wives, and virgins had been defiled, and many had died by the executioner, and by massacre, and in imprisonment, and in exile, and slavery, and women had been tied to stakes on the sea-shore till the tide rose to overflow them, and some had been tortured and mutilated; it was a religion of the boots and the thumbscrew, which a good man must be very cool-blooded indeed if he did not hate and reject from the hands which offered it. *For after all, it is much more certain that the Supreme Being abhors cruelty and persecution, than that he has set up bishops to have a superiority over presbyters.*'

E. H. S.

For the Register and Observer.

DR WALKER'S SECOND LECTURE.

The object of the present course of lectures is, to point out the harmony between Natural and Revealed religion. Without going into minute criticism or particular exposition, we have shown already that the general features of the patriarchal dispensation are in accordance with our natural conceptions of the Deity. We shall pursue the same course with respect to the Jewish dispensations, showing that this, in its time, place, and general features, perfectly conforms to the principles of a pure Theism; and is just what might be expected of God, existing as a Being of perfect Wisdom and Goodness.

What men want is, not minute criticism or particular exposition, but a general view of the whole subject, which makes minute criticism and particular exposition alike unnecessary and distasteful. Such a view is attained, when we regard the successive dispensations of God as adapted to successive periods of the world, for the purpose of taking up and carrying on the education of the human race. We have shown the peculiar reasons why God, in sustaining the relation of father, should interpose to help his children in their first efforts to rise; especially when that help was needed, if not absolutely indispensible. We say that these interpositions were supernatural. Let us not be prejudiced, misled, or mystified by the word, supernatural; which must be understood in the common acceptation of the term to us and the laws of nature to which we are accustomed. But because these dispensations were supernatural, it does not follow that they were unnatural; much less, that they were supernatural or unnatural, in their relation to God. They were not above, or beneath, or against his nature, but his nature itself, working out its plans of Infinite Wisdom and Goodness.

The analogy of things would lead us to expect supernatural aid from God. This supernatural aid must be considered, not as given in the form of a single dispensation, but in a series of dispensations, each preparing the way for the other, and addressing itself to man in different stages of his progress. The progress of the race is not upon the same plane, but is carried on by a succession of leaps and bounds. Sometimes it appears to stop or to go back, but it is only gathering itself up for another spring. Man was first a hunter; then a shepherd; then, a cultivator of the earth. Man, the hunter, was not stationary; man, the shepherd, was not stationary; man, the agriculturalist, was not stationary; but he would have been, if he had not raised himself into another state, making a larger demand on his faculties. This being the history of the race, it is not a wonder that 'God revealed himself at sundry times and in divers ways.'

Three supernatural dispensations have been given to man. The first was addressed to individuals and families, everything being entire, expressive and obvious. Single acts were prescribed and expected to be done, *because* they were prescribed. This was the patriarchal dispensation. After social and political forms were introduced, the families gave way to restraint and general laws. The Jewish dispensation added rules, laws and a code. In the process of time, the State gave place to Humanity, and then God revealed himself to the whole world; a dispensation, not of rules and laws, but one of principle and spirit. Each had a particular adaptation to the particular age for which it was designed, and all can be referred to a perfect designer, God. Each was the unfolding and carrying out of that preceding it. Nothing was done which needed to be undone; each step was the sequel of that which went before, and the foundation of that which followed.

The Jewish dispensation found the race as children, expecting to do things, because they were *told* to do them. It saw beneath the particular and arbitrary requisitions, the general law from which they proceeded, and to which they gave place. At last, the Jewish dispensation gave place to Christianity. It did not so much destroy as unfold the former; it saw underneath the law, the principle and spirit of the law.

These different dispensations must be considered, not as different schemes for the education of the race, but as constituting one grand scheme, each being the unfolding of another developement. The body of the old dispensation falls away, and, (if we may be allowed the expression,) what was its *soul* becomes the *body* of the following. The soul of the Patriarchal dispensation, obedient to authority, became the body of the Jewish. The soul of the Jewish dispensation, obedient to duty, became the body of Christianity. The soul of Christianity is obedient to the law of love. Authority, Duty, Love; it could go no farther. Love is the highest bond of human life, the great rule, the atonement, the great doctrine of the Gospel.

Such was the series of dispensations, by which the education of the race was taken up and carried out, during what is called, 'the *nonage* of the world.' If any believe, that if natural religion is true, Judaism must be false, it must be on one of the three following grounds, viz. That it was given to *one* people; that it was given to *such* a people, or that it was so defective in itself.

The first objection is, that it was given to but *one* people. But does this conflict with our natural conceptions of Divine impartiality? Certainly not. God gives to one man strength, and to another, weakness; he makes one people a nation of freemen, and another, a nation of slaves; but shall we for this call him unjust and partial? No. It was not the plan of Providence that all nations should have an equality of privileges, not His will that all men should be born alike in every respect. Is it not consistent with the same Divine Impartiality, that his *supernatural* gifts should vary, as well as the *natural* gifts to man? Especially do we see the force of the argument, when we consider, that the supernatural gift must be accommodated to the capacities of the people who are its immediate subjects.

But Dr W. was not fond of the *argumentum ad hominem*, which merely silenced an objection, without answering it. He would take a different point of view. The objection assumes, that the Jewish dispensation was made for the exclusive benefit of the Jews. But why make this assumption? God creates nations, as well as men, to become instruments of his Divine will. God endowed Bacon with a powerful genius and he was the greatest philosopher of his age. Yet God did not make this one man any happier than another, for Bacon lived not for himself, but for his country, his age, and the world. It was God's decree to make the individual the instrument of common benefit. We see everywhere evidences of creation for the many and not for the few, and in nothing more clearly, than in the raising up of great men, from time to time, to pour out the effulgence of their genius and virtue. And so of nations. One is in advance of the others, but it holds its place, only on condition of being the pioneer of humanity. Such is the law of God's natural Providence, and the same law must exist in respect to his supernatural Providence. Who will say then, that it was favoritism to make the Jewish nation the channel of a Revelation? There is no evidence that they had less than their share of adversity and prosperity, or less than they would have had, if left to themselves. They were a chosen and peculiar people, but only such, as being the instruments to perform a great service.

Secondly, it is asked, why should so important and sacred a trust be committed to *such* a people? Unbelievers take great liberties with the Hebrew mind, in one age, representing the nation as the vilest of mankind, and in another, as the chosen people of God. It would be well, if all parties would consider, that what was wanted in the nation, was a special fitness for a particular thing, and not, a general fitness for all things. Egypt was the country of imposing grandeur and mystery, the country of the Pyramids and Hieroglyphics. Greece was the country of poetry and the arts, of Homer and the Parthenon. Passing to Rome, we behold a people, whose every other feeling is swallowed up in one passion, patriotism, realized in the acquisition of universal empire. If the dispensation was of a mystified character, would it not have been entrusted to Egypt? If of a political nature, would it not have been entrusted to the Greeks or the Romans? But it was neither, it was exclusively and pre-eminently a *religious* dispensation. Being such, we ask, to what nation was it most likely to be entrusted? We turn unhesitatingly to the Hebrew race. Every nation is created for the developement of some idea. None so much as Egypt was calculated for the developement of the idea of grandeur; none so much as Greece, for the developement of the idea of beauty; none so much as Rome, for the developement of the idea of patriotism. And now we say, that no ancient nation did so much as the Hebrews to develope the idea of Religion. Long after they had laid aside the nomadic life, this spirit re-appeared and moved them to adopt the theocratic form of government, the state existing for religion, and not, as in Rome, religion existing for the state. Still more remarkable is their literature. Where do we find such religious poetry as in the Psalms, those models of devotional composition, as Grecian sculptures are models in the arts. If apostacy ever appeared, it arose not from defect, but *excess* of the religious principle. And now we see the Jews, scattered on the four winds of heaven, insulted, wronged, down-trodden, without a country, without a temple, abandoned by others and often self-abandoned, with but little faith, and often none; under all these difficulties, we find them still clinging, with the despair of death, to the religious hope of their fathers. The Hebrews have always been a profoundly religious people, and so they were accounted of old by those who knew them in their prosperity and decay.' 'No wonder that Pompey, the great Roman conquerer, was astonished,' says an eminent writer, 'when traversing court after court of the splendid Temple, beholding the beautiful gate of Corinthian brass, the golden candlesticks, the golden table, the altars of sacrifice and of burnt offerings, the two thousand talents in its treasury, he came at last to an empty Holy of Holies, fit emblem of the faith it enshrined. No wonder that he was astonished, awe struck, felt the presence and spirit of God around him, and touched nothing from his regard to religion.'

The conclusion is unavoidable then, that, if a single people were to be selected, to place, what is meant when it is said, that 'it is imperfect in itself.' If nothing more is intended, than that it is not absolutely perfect, the objection is allowed.

Perhaps it will be urged that, unless it was perfect, it could not have proceeded from a perfect being. This objection is answered by the assertion that, in one sense, it was perfect. It was perfect in respect to the end to be accomplished, and more perfect, relatively to this end, than it could have been, if less imperfect in itself. The only perfection, both in religious and political institutions, consists in the perfection of their adaptation; and this is found in the Jewish dispensation. It was perfect in respect to the people, time and purpose, more so than if it had been more refined and spiritual in itself. It was perfect in its design and worthy to be ascribed to a perfect designer, a perfectly wise and good Being. The chief difficulty arises, because we consider the dispensation with respect to God alone; whereas we must always consider it with respect to the people it was intended to guide and bless. Unless a perfect adaptation exists, the dispensation must fail in its effect, no matter who may be its author.

Secondly. We must expect every Divine dispensation to be accommodated to the *moral* as well as the *intellectual* condition of the people who are the immediate subjects of it.

The ten commandments strike the key note of the morality of the Old Testament, while the Beatitudes strike the key note of that of the New. A comparison shows the great superiority of Christian over Jewish morality, and, yet there is no inconsistency in believing that both dispensations came from God. Every revelation is a letting down of the Infinite to the finite; and it must be let down, until it reaches humanity, and accomplishes its object, to take humanity where it is and lift it up to the Divine. It is in vain to attempt to measure the Jewish dispensation by the Christian standard of rights. It is better that we take the ground indicated above, in order to prove the Divine origin of Judaism. It is enough if we show, that it was as morally perfect, as the age and the people could bear. It prepared the way for and introduced a higher morality when the fulness of time had come. There is a distinction between the divine origin of a dispensation and the divine origin of its writers. There are few at present who would believe in Judaism, if they did not first believe in Christianity. Both, however, must stand or fall together. But because we believe in the Divine origin of Judaism, it does not follow that we must believe in the plenary inspiration of every page of Hebrew literature. Religion is not responsible for the errors and mistakes become the centre of a great religious movement; that, if we are to look far back for this people, it was fit and reasonable, in perfect harmony with Theism and our natural conceptions of Deity, that the lot should fall on a people, whose distinguishing characteristics exhibited a tendency to religion and a predominance of religious ideas.

Thirdly; Some will say, granted, that the revelation was entrusted to *one* people and that the *Jewish* people, how can we reconcile to the wisdom and goodness of its reputed author, that it should have been so imperfect in itself. Two observations will be made under this head. In the first of its ministers. What should *we* say, if Christianity was responsible, not for Revelation only, but for everything which Christians did, or said, or wrote under it for one thousand years? Certain passages in the Jewish dispensation, may or may not be right, according to the standard of Christian morality.

What is wanted is, that, instead of casting about for minute criticisms and refined constructions, we attain such a lofty height that all these will become alike unnecessary and distasteful. As a means of settling controversies, the Bible has not proved so efficient an instrument as Protestants anticipated. Its chief object is to excite and enrich, to renew and deepen the moral and religious sentiments. Who will say, that he is not affected by the lofty idealism, divine simplicity and sublime poetry of the Old Testament? Paternal kindness and unaffected simplicity mark these Hebrew writings, more than the poetry of any other nation, because that of no other people extends so far back into the history of the race. All the philosophical and preceptory books of the Old Testament assume this shape, which makes them so interesting and attractive to the minds of children. What shall we say then of the wisdom of those, who will not put the Old Testament into the hands of the young, because their modern ideas of refinement are shocked at rude conceptions or plain spoken words? We have no faith in that squeamish delicacy, which is always *expecting* offence. Why does not Shakspeare offend us more than he does? Because we know him and are familiar with him. We stand by the Old Testament, and that too in the old translation, the only one ever made by authority, and whose age throws around it an air of reverence and sanctity.

T. G.

To the Editors of the Christian Register.

OUR ORTHODOX CORRESPONDENTS REPLY TO W.

In your last paper I find a reply to the letter I lately addressed to W. As I know him not, I must again write to him by you. I do not ask you to publish my letter. I wish that W. may peruse it; and then you can make what use of it you please.

To Mr. W.,—Sir,—I have just been reading your answer to a communication of mine which appeared in a late number of the Register. I was glad to find that you had written again. But your letter has somewhat puzzled and surprised me. The puzzle, I suspect, must be charged to the printer; as your former article was

perfectly intelligible; and several sentences in this one are obscure. The surprise was, that one who thought so highly of a spiritual life, should ask, 'Do we need a creed?' and should intimate that I was atttaching too much importance to faith. If we need not a creed, then we need not the Bible! But if any one were to assert that we needed not the Bible, you would be shocked at it. You account it a holy, a good and an important book. And why, or how is it important? It contains important information—important truth. We are exhorted to read and search it, to endeavor to understand it, to believe and obey it? If we do understand and believe it, then we have a creed. If we do not understand; or if we disbelieve it, how can it make us Christians? I believe that the Bible contains a revelation of God's will to mankind. And while I thus believe, I cannot avoid the impression that I ought to strive to understand it, and make its truths the object of my faith. I am in doubt about some articles in my own creed; but I am not opposed to a creed. I would not live without one. I see not how an enlightened Christian can. Perhaps you are a Christian minister yourself. Suppose that a sinner should come to you with the question, 'what must I do to be saved? Suppose that he was ignorant as well as sinful, would you not instruct him? If you were instrumental in making him a Christian, must you not at the same time be instrumental in his having a creed? Does not the one suppose or imply the other? How can you preach without a creed? How can you exhort without a creed? How can you pray without a creed? How can you have any faith if you have no creed? A Christian with no creed, sounds to me like a Christian with no faith! And what a contradiction is this? But I presume you have faith, and therefore a creed. You have some notions about religion, and these are your creed.

But if I understand you, our religious opinions, that is, our views of the blessed Gospel, are of trifling consequence. Provided I live a holy and devout life, no matter what doctrines I choose or reject. I may lay hold of whatever instrumentalities I please, and conform to any rites and ceremonies which suit my fancy or convenience. I confess I have not so learned Christ and Christianity. If we may conform to every species of error and delusion in religion, why may we not countenance and conform to all the vices and sins of the Christian world? Washington says, and one greater than Washington had said it long before, that virtue, or morality rested on faith as its only sure foundation. In difference about faith tends to indifference about virtue. Neither ignorance, indifference, nor hypocrisy are commendable.

I would not advocate intolerance or bigotry. Christians of different denominations might sympathise with each other more than they do. They might in a friendly way examine their various points of disagreement and union. But as denominations and as individuals, they would still need a creed; unless it can be shown that one can become a Christian without knowledge and faith. There is at the present day a growing disposition to underate creeds, catechisms and formularies of faith. There are many who would readily adopt any form of religion which was popular where they resided. If they can be saved the trouble of reading and thinking; and the burden of a heavy parish tax, they would consent to any form of faith. The great mass of the Christian world are grossly ignorant and stupid about religion. This is true, even in protestant countries, and in New England. The multitude have no definite notions about Christianity. And by the multitude I do not mean simply the ignorant or uneducated and poor. A large proportion of those who are accounted intelligent and accomplished, of both sexes, are mere babes in religious knowledge. Many have never read the Bible through in their life. And even our clergy; how often they preach and write, when apparently they have no distinct views of religion themselves. When the book or sermon is ended, we have got nothing.

The Bible ought to be read and studied; and if it were, we should feel a deeper interest in it, and we should have a creed. We should know what we believed; and we would communicate our faith to others. I have often heard it said, that Unitarians have no creed except the New Testament. If they have that, and know any thing about it, and believe any of its instructions, then they have a creed.

I would not have said so much on this subject, did I not think your suggestions unfavorable to the prosperity of religion. I question not your piety, and your charity is large. I am sure you would not intentionally injure the cause of Christ. But it seems to me if you reflected seriously on what you have written, you would see that its direct tendency was to encourage error, ignorance, delusion and hypocrisy. We need serious and devout impressions; but we need principles for their support. Let us encourage our fellow beings to read and study the Bible. Let us urge upon them the importance of an enlightened piety, and of being able and ready to give to every one that asks, a *reason* of the hope that is in them. St. Peter tells us to grow in grace and also in the knowledge of our Lord and Savior, Jesus Christ.

I would now propose several questions for your serious consideration. Can a person become a Christian without faith? Is not whatever faith he has, his creed? Ought not a Christian to read the Bible, and understand it as well as he can? Are not definite and distinct notions in regard to divine truth desirable and important? Is it not important that Christians, who associate for the promotion of religious objects, should have a common faith in order to their co-operation? Ought a Christian to encourage what he believes to be false and hurtful doctrines? Or to sum up the whole in few words, is there any truth in the Gospel; and are we under obligations to endeavor to discover, to embrace, reverence and obey it.

I hope what I have said will not offend you. I rely on your candor and patience, and so express my thoughts freely. I trust that you are interested in the cause of Christ; and that your sole aim is to advance it. That the Lord would be pleased to direct us both in the way of truth, holiness and charity, is the earnest prayer of your friend. —— ——.

RECENT PUBLICATION.

Devotional Exercises for Common Schools. Boston: Published by J. T. Buckingham, 15 State Street.

This work has been published some months, but we have not had an opportunity of looking it over, till this last week. We like the plan and the execution of it. We know from personal observation, as do all who have had any connexion as instructors or school-committee men with the common schools of New England, that some manual of devotion is much needed in them. What sort of one shall we have, or ought we to adopt? Undoubtedly it should be *devotional*, and not *doctrinal*, or *sectarian*. Its aim should be to awaken dovotion, not inculcate a creed, to cultivate and establish in the soul those general sentiments of religious reverence, gratitude, trust and obedience, which are the only valuable fruits of all creeds, and are not the exclusive results of any particular one. A manual of devotion of this character is the only one, that any denomination ought to desire for use in common schools, and one with which all ought to be satisfied.

The author of 'Devotional Exercises for Common Schools,' evidently aimed at, and has been eminently successful in giving his book this character; and unless a person thinks it more important to instruct children in, and early impress upon their minds, the speculative points of dogmatic theology, than to form them to devotional habits and virtuous principles, he can make no objection to this book. For ourselves we should be glad to see it brought into general use. Such an use would lead to a new and enlarged edition, in which many passages already selected, but which the Publisher informs us he omitted, lest the volume should swell to too large a size and expense, might be inserted.

The form of the exercises and the mode of using the book may be gathered from the following passage in the Preface.

'It will be perceived that each lesson consists of three principal divisions.

The first is a selection of short sentences, of a didactic character selected chiefly from the Book of Proverbs, each calculated to impress on the mind some important moral truth. These are to be read by the instructer, or by an advanced scholar appointed by the instructer.

The second division is a selection from the Book of Psalms, arranged in a suitable manner to be read by the instructer, or one whom he may appoint to perform that office, and the pupils. The portion assigned to the pupils is *generally* a response in sentiment, as well as in form, to that, which is read by the person, who leads in the service.

The third division is selected chiefly from the Gospels, and embraces a complete narrative of the birth, ministry, death, and resurrection of the Founder of the Christian religion, with as copious extracts from his discourses and conversations as the limits of the book would admit. This portion is also to be read by the instructer, or some one under his direction.

The Lord's prayer is then to be recited by all the pupils in concert, following the instructer.

No other form of prayer has been introduced, because, in the judgment of the compiler, this is sufficient; but, if any teacher, who may use the book, should think otherwise, he can introduce any other, extempore or otherwise, that may seem to him to be more appropriate.

For the Register and Observer.

AN OPPORTUNITY TO SHOW KINDNESS.

The late Thomas Wallace, of Flemingsburg, Ky., bequeathed freedom to his eighteen slaves, on condition that they should emigrate to Liberia in one year. After his death, a suit at law was commenced, for the purpose of retaining them in slavery. This suit was decided in their favor early last autumn, and the court decreed that the 'year' during which they may emigrate, should be reckoned from the giving of that decision. If they do not go before the expiration of their year, they are to be sold at auction, to the highest bidder. They are anxious to take passage for Liberia in a ship which is to sail in a few weeks from New Orleans; and with good reason, as they may not have another favorable opportunity before their year expires. The expense of their emigration will be,

For the passage of nine adults, at $35 each,	$315
For their support six months after their arrival, at $30 each,	270
For the passage and support of nine children, at $10 each,	360
Total,	$945

Shall these eighteen human beings be sold at auction for want of this small sum? Two of them are the husbands of women who are slaves in the vicinity. If they emigrate, it is expected that one of these women will be emancipated, to accompany her husband. The husband of the other will remain behind for the present, if need be, wishing his own freedom, in the hope of securing that of his wife and finding a passage to Liberia before the end of his year. If they are sold, these men will doubtless be separated from their wives and carried to the south; and there will probably be other painful sunderings of families.

In behalf of these eighteen slaves, the Massachusetts Colonization Society appeals to the pious and humane. Donations for their relief will be received at the Society's Office, No. 26, Joy's Building, or may be remited through the Post Office. Early remittances in money are desirable; but subscriptions of a definite amount, payable at a specified time, may be made available, and will be thankfully received.

JOSEPH TRACY,
Cor. Sec. and General Agent.
Colonization Office, Boston, Jan. 16, 1843.

THE END OF THE WORLD.

We would direct the particular attention of our readers to the first article on our first page, the initial signature to which was accidently omitted. It is the first part of a sermon recently preached by the Rev. A. P. Peabody, of Portsmouth, on a subject, which with a portion of the public mind is exciting a deep interest — he expected end of the world. He has kindly offered us the whole sermon for publication in our columns. The portion published to day, presents very strongly the antecedent improbabilities, that the end of the world is near at hand. The continuation of the discourse, which will appear next week, will offer a brief but comprehensive and satisfactory exposition of the passages in the Prophet Daniel upon which Miller's theory rests.

*** The subscriber, in behalf of the Committee, acknowledges the receipt of Eight Hundred Forty Nine Dollars and Seventy Eight Cents, from George Callender Esq., Treasurer at the Rev. J. I. T. Coolidge's Society in Boston, being the amount of subscriptions and contribution in said Society for missionary and other purposes for the year 1843.

STEPHEN FAIRBANKS, *Chairman.*

*** We understand that the Rev. Richard Pike from the Theological School at Cambridge, has received the unanimous invitation to become the Pastor of the third Religious Society in Dorchester and has accepted; The Ordination will take place on February, 8th next.

*** The second Congregational Church and Society in Scituate, lately under the Pastoral care of the Rev. Samuel J. May, by a unanimous vote have invited Mr. William O. Mosely, of Newburyport, to settle in the ministry—and he has accepted their invitation.

The Ordination will take place on the 15th of February.

SUNDAY EVENING LECTURES.

The second Lecture of the Course will be delivered next Sunday evening, at Rev. Mr. Robbins' Church, Hanover street; services to commence at 6 1-2 o'clock.

OBITUARY.

For the Register and Observer.

MRS. MARTHA TOBEY.

Died at Farmington, Maine, on the 6th instant, Mrs. Martha Tobey, aged 80, the widow of the late Captain Lemuel Tobey. Mrs. Tobey was the daughter of the late Rev. Abraham Williams of Sandwich in this State. Mr. Williams is still remembered by our older clergymen and others as a popular minister of the Old School, a powerful and practical preacher of the sufficiency of the Scriptures and the right of private judgment, and the importance of a holy life and the freedom of the soul, in opposition to what was in those days called Hopkinsianism, but of late years has more generally been known under the name of Calvinism. Mrs. Tobey was the last survivor of the ten children of Mr. Williams. She had received a religious education, the benefits of which were shown during the whole of her long life. She was a pious and consistent Unitarian, and adorned her sentiments by her kindness and affection for her relatives and others of her acquaintance. She possessed in an eminent degree, the Christian spirit of love of the human soul, fully believing from the Scriptures that the soul is destined by its benevolent Creator for high purposes; and though often disfigured by imperfection and sin, by its exposure to the temptations of the world, yet that it would never be wholly abandoned by its Maker. Mrs. Tobey was universally beloved by her relations and all others who knew her. She delighted in doing good and in making those around her happy. She probably never had an enemy, and was ardently loved by all who knew her. Her sphere was limited, but her loss will be long felt and deplored in the village where she lived for the last forty years of her life. She looked forward with calmness and hope to a future state. In her last moments her religion was sufficient for her support. She died as she had lived, with full confidence in the kindness of her benevolent Father, with a full belief that he looks upon his erring children with the love and pity, far exceeding that of our earthly parents. She sunk to rest so quietly that those around her were not aware that her soul had taken its flight. After death her countenance exhibited that beautiful placid smile, which distinguished it in her life time, and she seemed to say to her friends that her immortal part was already partaking of the reward of her virtuous life in company with her blessed Savior, where 'the weary are at rest.'

GENERAL INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, on Thursday, 12th inst. Hon. Frederic Robinson was elected president, in the place of Mr. Leland, resigned.

On the same day, in Convention of the two Houses sixteen Senators were elected to fill vacancies. All of them were democratic with the exception of Appleton Howe, of Norfolk district.

In *Essex* district, Benj. F. Brown, George Hood, George Savory, Asa Pingree and Stephen Ilsley.

In Worcester, John Sparr, Isaac Davis, Benj. Estabrook, Nathl. Wood, and Arial Bragg.

In Franklin, Joseph Griswold and Samuel Giles.

In Norfolk, Isaac H. Wright, and Appleton Howe.

In Plymouth, Edmund P. Little, and Eliab Ward.

On Monday, the House proceeded to the election of candidates for Governor, and Lieut. Governor.

Hon. John Davis, and Hon. Marcus Morton were elected for the office of Governor, and Hon. Henry H. Child, and Hon. Geo. Hull for that of Lieut Governor.

On the day following in the Senate, the Hon. Marcus Morton was elected Governor, and Hon. H. H. Child, Lieut Governor.

On Wednesday, Gov. Morton took the oath of office. It was administered by the President of the Senate, in convention of the two Houses, and he was proclaimed by the Secretary of State, Governor of the Commonwealth.

The members of the Executive council were chosen on Wednesday.

Kentucky Senator.—Hon Mr. Crittenden has been elected Senator in Congress, from Kentucky, for the six years next ensuing from the 5th of March.

Supposed Attempt to Assassinate Mr. Clay.—The New-Orleans Bee of the 4th inst. says,—'The citizens were thrown into consternation yesterday, by a report that an attempt has been made to assassinate Mr. Clay, in the Supreme Court. The true version of the story appears to be this:—While our distinguished guest was leaving the Court, in company with Mr. Preston, an individual outside the railing exclaimed 'Salute to Henry Clay,' and discharged a pistol over his head, the ball lodging in the ceiling. Dreyforus was the name of the person in question; he is looked upon as somewhat unsettled in his intellects. He was arrested, and taken before the Recorder, where the affair was investigated— Dreyforus was sent to prison, the Recorder recommending that he should be treated with all possible mildness, as his mind was evidently disordered.'—*Daily Advertiser.*

Fire in Nashua, N. H.—A fire broke out about 3 o'clock yesterday morning, in the upper story of a large machine shop of the Nashua Manufacturing Company, occupied by Messrs. J. & E. Baldwin, shuttle and bobbin manufacturers, J. H. Gage, machinist, Nashua Locke Company, G. W. Underhill, ax and tool manufacturers, Caldwell & Chase, sash and blind makers, and several others, which was entirely consumed, with a large portion of its contents. Loss estimated at about $15,000, with little or no insurance. The fire spread with such rapidity that very little could be saved. The loss of property will fall heavily on a number of worthy and industrious mechanics.—*Ib.*

Savings Banks.—Mr. Secretary Bigelow has prepared for the use of the Legislature an abstract of the returns of the Savings Institutions in the Commonwealth. These returns exhibit the condition of these institutions on the last Saturday of October last. The number of these establishments from which returns are received is 31, of which the Boston institution is much the largest, and the pattern for the rest. The amount of deposites in the Boston Institution is $2,360, 212, and the amount in the whole 31 is $6,900,451. The Institution next in magnitude, is the Salem and vicinity, which has deposites to the amount of $631,539; and the next in order of amount of capital deposited, are the Worcester County, the Lowell, Newburyport, Fall River, Boston Seamen's, New Bedford, &c The whole number of depositors is 42,587, of which 15,025 are in the Boston Institution. The returns specify the modes of investment by each. These are various, being partly in Bank stock—partly in Bank deposites on interest—loans on the security of bank stock—public funds—loans on mortgage—loans to counties and towns—loans on personal security, &c. The total of dividends for the last year was $282,231, which is a little more than an average, of 4 per cent. The expenses were a little over 3-10 of one per cent—*Daily Advertiser.*

Interesting Case.—A case is now argued before the Court of Appeals, in Baltimore, in which the county of Washington appears as appellant, and the Baltimore and Ohio Railroad Company as appellee, in a suit instituted by the former to recover from the company a million of dollars, which they allege was forfeited to it under an act of the Legislature. In the law of 1836, there is a provision that if the company did not make their road through Washington county, they shall forfeit to said county a million of dollars. At the time the law passed, it was believed that the route through Washington county was the best that could be found, and the provision in relation to the million of dollars was inserted as a very harmless matter, and to gratify the members from Washington county. Subsequent examination and reconnoissance led to the discovery of a better route for the road, and it was adopted. Hence the suit by the county.—*N. Y. Morning Post.*

Extraordinary Success.—The ship Bowditch, Sowle, of this port, belonging to the Messrs. Fletcher, of this city, sailed on a whaling voyage in July, 1841, and in thirteen months from the time of her sailing she took on board 3500 barrels of oil, and bone to the amount of about $10,000, and 'put away for home.' The oil and whalebone, constituting her cargo, is valued, at the present prices, at $50,000. She was fitted for a three years voyage, and the captain has disposed of his *surplus* provisions to other whaling ships in the Pacific, at high prices. This is one of the best voyages, considering the time out, outfit, &c., which has been made at any American port for many years.—*Providence Journal.*

Scientific.—In an article which appeared in the 'Gottingische gelehrte Anzeige,' of July 4th, a translation of which was given in the Courier of the 12th inst. it is announced that a new Salt has been discovered and analysed, by one of our countrymen, Professor Litton, of Nashville, Tenn. in conjunction with his fellow-student, Schnedermann.

Professor Litton has been, for some time in Europe, visiting the great schools of science at Paris, Berlin and Gottingen, and devoting himself zealously to the study of chemistry.

Foreign.—By the packet ship Garrack, English papers to Dec. 5th have been received at New York.

Parliament has been further prorogued to Feb. 2d. The English news is not very important.

Spain.—The troubles in Spain still continue, Espartero had been resisted, particularly at Barcelona. This city after a bombardment followed by great destruction, had at length surrendered.

In other parts of Europe things remained, much as by the previous advices.

Proposed Mechanics Hall.—We are very glad to know that the Massachusetts Charitable Mechanic Association have authorized a committee to procure a lot of land for the erection of a building for their accommodation; and if a suitable site can be procured and agreed upon, we presume the work may be commenced next spring. At present the Association is obliged to hire rooms for their schools, for their meetings, &c., and still have no place for the deposit of a book, a model, or an implement. Their writing and drawing schools are in different parts of the city, and both separated from their own place of meeting.—*Bunker Hil. Aurora.*

MARRIAGES.

In this city, Jan. 12th, by Rev Mr. Colver, Mr. George Wellington, to Miss Hannah B. Brown.

In Concord, N. H. on the 11th inst, by the Rev M. G. Thomas, Col Benj. Grover, to Miss Lucy M. Downing, daughter of Lewis Downing, Esq.

DEATHS.

In this city, Jan 15, Mrs Francinina M. Dutch, relict of the late Henry D. Dutch, 24.

In Groton, Dec. 20th, Mrs Sally Hobart, 41.

In East Greenwich, R. I. in Dec., much esteemed and lamented, Wanton Casey Esq. aged 83.

HALL'S DISCOURSE—A Discourse occasioned by the death of Wm. Ellery Channing; delivered in the First Congregational Church, Providence, by Edward B. Hall—published by request. Received and for sale by JAMES MUNROE & CO, 134 Washington st. j21

NEW BOOK OF HYMNS—JAMES MUNROE & CO, will publish in a few weeks, a Book of Hymns, selected by Rev. Chandler Robbins, with particular reference to Vestry and other social religious meetings, and to meet the wants of Parishes unable to supply themselves with larger and more expensive collections that are in general use. The volume will contain about 250 Hymns, which, it is intended, shall be the choicest and most devotional of our sacred lyrics. No 134 Washington st. j21

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.

THE first number of the Third Volume of this periodical is published and ready for delivery. It is embellished with a beautiful steel plate engraving, as every alternate number will be, through the year.

The work will continue to be issued in a most tasteful manner, and its pages enriched by the productions of the most gifted writers.

The insertion of plates greatly enhances the expense, and the work can be sustained only by a corresponding increase of subscribers.

We offer a premium of twenty dollars for the best written original article of ten or twelve pages, showing parents how they may make home so delightful and happy a place for their children, and how such a love and reverence for the parents may be rooted and grounded in the hearts of the children, as will fortify them, while they remain at home, and after they have left, against the seductions of vice, whenever their thoughts recur to home and their parents.

We offer also five dollars each, for five different original articles of three or four pages each, on any subjects adapted to the first or second department of our work.

All the above named communications must be addressed to the editor, post paid, and must be in by the 15th of Feb. next. The real names of the writers must accompany the communications in a sealed envelope. These will not be opened till after the decisions are made, which will be made by clergymen of three different denominations.

The price of the Mother's Assistant and Young Lady's Friend, is $1,50 per year. If paid in advance, $1,00.

Twenty-five energetic men, of good address and good moral character, are wanted as agents to obtain subscribers for the above named work, to whom a liberal premium will be given.

WM. C. BROWN,
Editor and Publisher, No. 1 Cornhill.
Boston, Jan. 21.

LOWELL OFFERING for January—Written and edited by females actively employed in the Factories—published monthly at $1,00 per annum. W. CROSBY & CO, Agents, 118 Washington st. j21

BENJAMIN'S NEW WORK on Architecture. Elements of Architecture, containing the Tuscan, Doric, Ionic and Corinthian orders, with all their details and embellishments. Also, the Theory and Practice of Carpentery, exhibiting thirty six experiments made in various ways on European timber by European Artists, and on the strength of Iron, Steel, copper, etc. containing 28 plates, by A. Benjamin, Architect. Just published and for sale by W. CROSBY & CO, 118 Washington st. j21

MR. GREENWOOD'S SERMONS of Consolation, Minister of King's Chapel—just published and for sale by W. CROSBY & CO, 118 Washington st. j21

THE DAY OF DOOM, or a poetical description of the Great and Last Judgement, with a short discourse about Eternity, by Michael Wigglesworth, A. M., from the sixth edition, 1715—a few copies for sale by J. MUNROE & CO, 134 Washington st. j21

CHEAP EDITIONS—The Pickwick Papers, complete for 50 cents—Nicholas Nickleby, complete for 50 cents—History of Tom Jones, 50 cents; Handy Andy, 50 cts—Jack Hinton, the Guardsman, 50 cts—The Expedition of Humphrey Clinker, 25 cents—Ernest Maltravers, 25 cents—Alice, or the Mysteries, 25 cents.

This day received and for sale by WILLIAM D. TICKNOR, corner of Washington and School sts. j21

INSTITUTE LECTURES—This day published at TICKNOR'S, corner of Washington and School streets, a Lecture on Moral Education, by George B. Emerson; on Universal Language, by Dr. S. G. Howe; on the Girard College, by E. C. Himes; on the School-room, by A. B. Muzzey; on the Moral Responsibility of Teachers, by Wm. H. Wood, 1 vol. 12mo. j21

ENGLISH BOOKS.—The Dramatic Works of Wycherly, Congreve, Vanburgh, and Farquhar, with biographical and critical notices, by Leigh Hunt.

The Mechanical Principles of Engineering and Architecture, by Henry Moseley, M. A., F. R. S., with illustrations.

The Life and letters of Cicero; the life by Dr. Middleton; Cicero's Letters to several of his friends, translated by Wm. Melmoth; Cicero's Letters to Atticus.

A Systematic Arrangement and Description of the Plants of North America, by Frederick Purah, 2v—24 engravings.

Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. j21

GREAT BARGAINS.—The Subscriber wishing to reduce his extensive stock of Boots and Shoes consisting in part of Ladies Gaiter Boots and Shoes: kid village lace; kid low lace; kid slips and ties, &c. Gents Calf Water Proof Boots, Fine Calf Boots: Common Calf Sewed Boots; Calf Peg Boots, Calf Sewed and Pegged High Cut Shoes, Gaiter and Kid Dancing Pumps &c., Boys Calf Boots and Shoes, Grain do &c, Misses Gaiter Shoes, Kid and Leather; Village Lace, and Children's shoes of every description; Persons in want of a first rate article will do well to call before purchasing elsewhere as a discount of twenty per cent will be made from former prices. THEO. H. BELL, 155 Washington street, opposite the Old South Church. j 14

ENGLISH BOOKS—The Poems of Geoffrey Chaucer, modernized; Wood's Views in London, Westminster and their vicinities, engraved from original drawings; Warton's History of English Poetry, from the close of the 11th century to the commencement of the 18th century. The Sentiment of Flowers, or language of Flora, by Robert Tyas, 9th ed., beautiful col'd plates; Landscape illustrations of the Bible, consisting of views of the most remarkable places mentioned in the Old and New Testament, from original sketches taken on the spot; Companion in the closet, or a complete manual of private devotion, 15th ed—for sale at TICKNOR'S, corner of Washington and School st. j14

PARKER'S MISCELLANEOUS Writings.—The Critical and Miscellaneous Writings of Theodore Parker, Minister of the second Church in Roxbury, 12mo. Published and for sale by TICKNOR, corner of Washington and School sts. j14

CHRISTIAN EXAMINER.—The publishers will pay the subscription price for January, No. 114 of the Christian Examiner, if left at their store, JAMES MUNROE & CO., 134 Washington street. jan 21

THE NEIGHBORS.—By Mary Howitt. The Neighbors, a tale of every day life, translated from the Swedish by Mary Howitt.—Price 18 3 4 cents. Fresh supply received by W. CROSBY & O., 118 Washington street. j 14

THOUGHTS ON SPIRITUAL SUBJECTS, translated from the writings of Fenelon—just published and for sale at SIMPKINS'S, 21 Tremont Row. j7

BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

Musical Education Society's Collection of Church Music, 4th edition; Paul Perreival, a Sea Story for the Young, sixth London edition. Just published.

Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

Gerrish on the Prevention and Cure of disease; Bank of Faith; Plane Geometry; A Treatise on Consumption; in press. Cobbett's American Gardener; Mrs Opie's Works; Miss Mitford's Works; Scott's Poetical Works—Burns' Works—Moore's Works—Goldsmith's Works—Canning's Speeche; Ramble's Book Fishes—do Roman Stories—do Visit Grand Menagerie—do Baree Show—do Birds of Air—Berquin's Study of Nature—Diamond's Study of Nature—Village Stories—Children's Fire Side Book. j7

SERVICES AT THE Ordination of Rev. Amos Smith—A Sermon preached at the Ordination of Rev. Amos Smith, as colleague Pastor of the New North Church in Boston, Dec. 7, 1842, by Francis Parkman, D. D., with the charge, by Rev. E. S. Gannett—Right Hand of Fellowship, by Rev. Mr Huntington, and an appendix. This day published by W. CROSBY & CO, 118 Washington st. j7

NEW MAGAZINE, No. 1.—The Pioneer—a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter, with articles from John Neal, J. S. Dwight, W. W. Story, J. R. Lowell, James Veray, etc., with three elegant engravings—price, 25 cents a number—subscriptions $3 per annum. Received and for sale by W. CROSBY & CO, 118 Washington st. j7

BOOKS IN RICH BINDINGS—Shakspeare Gallery; Poetic Wreath; Scott's Lay and Ballads; Kirk White's Poems; Sacred Poetry; Pope's Works; Milton; Gray; Goldsmith; Hemans; Thompson; Shakspeare; Byron; Poetry of Flowers; Lady's Book; Johnson's Life and Works; British Poets; Gallery of the Graces; Letters from under a Bridge; Spanish Ballads; Mrs Sigourney's Pleasant Memories—Greenwood's Sermons of Consolation—Channing's Works, 5vols.

Juveniles—Illustrious Children, by Mrs Strickland—Young Islanders—Quentin Harewood—The Rollo Books—The Lucys—The Jonas Stories; Mary Howitt's Works—Miss Martineau's do—St. Nicholas Annual—Useful Stories—Hudson's Stories—Flower People—Fontaine's Fables—Boys and Birds—Gem—Kings of England, etc.

The above are selected from a large collection of works, suitable for presents, to which we would invite the attention of those purchasing. A good collection of handsomely bound Bibles, Prayer Books, etc. For sale by J. MUNROE & CO, 134 Washington st. d31

A NEW WORK—Prospectus of the Pioneer, a Literary and Critical Magazine, edited by J. R. Lowell and R. Carter.

On the first of January, 1843, the Subscribers will commence the publication of a Monthly Magazine, with the above title. The Contents of each Number will be entirely Original, and will consist of articles chiefly from American Authors of the highest reputation.

The object of the Subscribers, in establishing the Pioneer, is to furnish the intelligent and reflecting portion of the Reading Public with a rational substitute for the enormous quantity of thrice-diluted trash, in the shape of namby-pamby love tales and sketcher, which is monthly poured out to them by many of our popular Magazines,—and to offer, instead thereof, a healthy and manly Periodical Literature, whose perusal will not necessarily involve a loss of time and a deterioration of every moral and intellectual faculty.

The Critical Department of the Pioneer will be conducted with great care and impartiality, and, while satire and personality will be sedulously avoided, opinions of merit or demerit will be candidly and fearlessly expressed.

The Pioneer will be issued punctually on the day of publication, in the principal cities of the Union. Each number will contain 48 pages, royal octavo, double columns, handsomely printed on fine paper, and will be illustrated with Engravings of the highest character, both on wood and steel.

Terms—Three Dollars a year, payable, in all cases, in advance. The usual discount made to Agents. Communications for the Editors, letters, orders, &c., must be addressed, post paid, to the Publishers, 71 Washington st., opposite the Post Office, Boston. LELAND & WHITING. n26

BOSTON ORTHOPEDIC INFIRMARY.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corsets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

COPARTNERSHIP NOTICE.

THE SUBSCRIBERS have formed a Copartnership with Mr JAMES KELT, Jr. for the purpose of carrying on the Publishing and Bookselling Business, at their old stand, No. 133 1-2 Washington st., under the firm of SAXTON, PEIRCE & CO. Also, for the purpose of carrying on the Auction and Commission Business, for the sale of Books, Stationery, &c. at No 57 Washington st., up stairs, under the firm of CHARLES H. PEIRCE & Co. SAXTON & PEIRCE.
Boston, Nov. 21, 1842.

THE LIBRARY OF THE LATE
REV. THADDEUS MASON HARRIS, D. D.

WILL BE SOLD at Auction, on Thursday, January 26th, 1843; by Howe, Leonard & Co., at Corinthian Hall, corner of Milk and Federal streets, up stairs.

Sale to commence at 10 o'clock, A. M. This Library consists of many valuable works upon Theology, History, &c., and a great many of them contain manuscript Critical Notices, by the late learned owner, which will render them particularly valuable to his numerous Friends. jan 14

LATIN LESSONS—Introductory to Andrews' Latin Reader, and Andrews and Stoddard's Latin Grammar, with appropriate exercises for the translating and writing of Latin, by A. H. Weld, A. M., Principal of the North Yarmouth Classical Academy. Published by R. H. SHERBURNE, Boston.

R. H. SHERBURNE keeps a general assortment of School, Miscellaneous and Medical Books; together with the various Standard and Classical Books, used in Academies. For sale 32 Washington st. 1m j7

GOOD BOOKS FOR PRESENTS.

REFLECTIONS in Retirement, 2d edition—this day published.

Selections from the writings of Fenelon, by Mrs Follen.

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Greenwood's Lives of the Apostles; Brooks's Monitor; Furness's Prayers.

Butler's Analogy of Religion; Latimer's Sermons; Dewey's Sermons; Moral and Spiritual Culture, by R. C. Waterston.

Channing's Works; Selections from Jeremy Taylor; Last Days of the Savior; Womans' Mission.

Livermore's Commentary; Ware's Life of the Savior; Alice Bradford, or Experimental Religion.

Farr's Family Prayers; Living for Immortality, by John Foster; Imitation of Christ, by Thomas A. Kempis; Greenwood's Sermons of Consolation.

Offering of Sympathy; Meditation for the afflicted and sick; Ware's Inquiry Concerning Religion.

Milman's History of Christianity; Mosheim's Church History—for sale at SIMPKINS'S, 21 Tremont Row. d24

GIFT BOOKS FOR CHRISTMAS AND New Year—WM. D. TICKNOR, corner of Washington and School sts, has for sale a beautiful assortment of Annuals and other books for Presents, among those already received are the Keepsake, Book of Beauty, Friendship's Offering, Forget Me Not; Drawing Room Scrap Book; the Gift, Christian Souvenir, Rose of Sharon, Juvenile Scrap Book, the Rose, &c., all with splendid illustrations, and bound in elegant style. Fine editions of standard works, also in rich bindings, among which are Lockhart's Spanish Ballads, new edition, beautifully illustrated; Lalla Rookh; Campbell, Rogers, Byron, Wordsworth; Hemans; Burns, Crabbe, Moore, Clarendon's History of the Rebellion; Waverly Novels; Marmion; Childe Harold; Percy's Reliques of Ancient Poetry; Spenser's Fairy Queen, Moliere, Racine, Fontaine's Fables, with illustrations; Tennyson's Poems, Motherwell's Poems, Longfellow's Voices of the Night and Ballads; Willis, Bryant; Greenwood's Sermons; Chs. Lamb's works, Griswold's Poets and Poetry of America; Keese's do; Velvet Bibles; Church Prayer Books, Campbell's British Poets, Fenelon, &c. All the new Juveniles for sale as above. d24

NOVEMBER TRACT, No. 134—Righteousness the central principle of Christianity, and the true basis of the Unitarian denomination, by Ezra S. Gannett, being No 181 of Unitarina Tracts for November. This day published, by J. MUNROE & CO, 134 Washington st. d24

THOUGHTS ON MORAL AND SPIRITUAL CULTURE, by R. C. Waterston. Published by CROCKER & RUGGLES, and for sale at 107 Washington street, and by the Booksellers generally.

The following extracts from the periodical press are subjoined.

This volume is full of excellent hints on practical life and the cultivation of the character copiously illustrated with anecdotes, drawn from various sources, and with analogies from all the provinces of nature and fancy.—*Rev. E. S. Cannett's Monthly Miscellany.*

The sense of duty in parents and teachers may be strengthened and elevated by contemplating the high standard which is here held up to them. The style has the great merit of being an earnest one, and there are many passages which rise into genuine eloquence and the glow of poetry—*North Americ n Review.*

The Lecture 'on the best means of exerting a moral and spiritual influence in schools,' no teacher, male or female, possessed of any of the germs of improvement, can read without benefit.—*Horace Mann.*

CHRISTMAS AND NEW YEAR PRESENTS.—The Annuals for 1843—Beautiful Miniature editions of the Standard Poets.

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Bible Biography, or the lives and characters of the principal personages recorded in the sacred writings; practically adapted to the instruction of youth and private families; together with an

POETRY.

For the Register and Observer.

LINES ADDRESSED TO A SLEEPING INFANT.

Thou innocent, thou smiling babe,
How bright thy little face;
How full of life thy tender limbs,
As now thy form we trace.

Thou sleep'st upon thy Mother's breast,
In calm, secure, repose;
Can any picture here on earth
A scene so sweet disclose?

How beautiful—thy little frame,
Too frail I fear to stay,
Where howls aloud, cold wintry winds,
And storms o'ercast the day.

Thou seem'st most like some flower just bloom'd,
To cheer bright summer's morn;
But the chill frost of coming night
Is sure to nip its form.

But may'st thou thrive, sweet smiling babe—
Gain strength, as pass thy years;
Withstand the chills and storms of life,
Till calm old age appears.

Chelsea, Jan. 21, 1843.

MISCELLANEOUS.

[From the New York Observer.]

LETTER FROM EUROPE.

VISITS TO MEMORIALS OF LUTHER.

All Germany may be called Luther's monument. His fame transcends that of all the Kaisars who, during a reign of a thousand years, from Charlemagne to Francis, sat on the imperial throne. Three hundred years have given it a venerable view which that of Washington cannot yet boast. Religion has added a mysterious sacredness. The popular feeling daily vents itself in the popular speech. I asked the boatman who rowed me over the Rhine at Weissenfels, What is the difference between a Catholic and a Lutheran? A Catholic, said he, believes in the pope, a Lutheran believes in Luther. A boor told me this proverb: Luther, Frits, Napoleon, if these three had not lived how far back would the world have been! I remember very few churches and very few private houses where I have seen no picture or other relic of Luther. In journeying through twelve German states, I have observed in booksellers' windows twelve sets of engravings, representing as many reigning families. The picture of Luther only has every where met my view. The 31st of October, the 10th of November, and other memorable days in his life, are holidays for the school children.

The feelings of the Germans towards Luther, would naturally lead to the multiplication of pious frauds of relics concerning him. I have, however, heard plausible reasons given for believing most which I have seen to be genuine.

My first acquaintance with Lutheran antiquities began in the library at Wolfenbuthel. In a room piled around with copies of almost every Bible ever printed, I opened the first edition of his Bible and notes on the Psalms, lifted the ponderous grey leaden inkstand which every German believes he threw at the devil, touched my lips to his spoon, looked at his miniature, taken during his life-time, and disputed with the librarian on the genuineness of a pretended piece of his coat. I was amazed at the size of his beer-mug, for I had not yet seen those which German students now use. The pearls of this museum were, however, Tetzel's brief to Luther, signed and dated, but especially the autographs of 25 letters by Luther himself, dating from 1538. The 17th was elaborately illuminated. Those in German, owing to my ignorance of German written characters, were Sanscrit to me; but those in Latin were legible, and albeit the paper is yellow with age, their heavy strokes will long bid defiance to time.

Marburg, the seat of the first Protestant university, was the first place I entered in which I was certain that Luther had been. Here, at the request of the Hessian elector, he and Zwingle met in 1629, and attempted (or as some say pretended to attempt,) to cement a friendship, I walked under the gloomy and sentinelled arch of the palace, and up the same worn stair-case of stone which they trod, and came to the knights' saloon, where their conference of two days was held. The hall is worthy of such an interview. In the centre, from end to end, is a row of thick pillars of gray stone, from which spring arches to each side-wall. From its windows with stone casements, one sees among numberless objects of interest the finest finished gothic church in northern Germany, old before the Reformation, and remaining half Catholic till within 15 years. The twilight hour, the walls of naked stone, the tramp of soldiers in the court, the music sounding from the high tower, the under-ground passages which I was told still open a way to the valley, an escutcheon inscribed in antique letters, 'I trust in God and no one else,' were a few of the particulars which, combining with historical recollections, made the dead past live again for an hour.

In ascending the Rhine, I left the steamboat at Worms, merely that I might go on a pilgrimage to that tree under which Luther spoke out his resolution to appear before the Emperor there, in words which every American school boy knows by heart. This tree stands half an hour's walk east of Worms, at a place where four roads meet, just out of the hamlet Pfifflickheim. At the ground is a vast plain, Luther, as he sat refreshing himself in its shade, saw the five castle-looking towers of the cathedral which had already for five centuries been bulwarks of Catholicism, and the tiled roofs which suggested his comparison. This memorable tree is encircled by a rustic seat curiously wrought of tree branches with the bark on. It seems a species of elm, (in German, ruster,) and is called by the peasants *Luter's baum*. It is 21 steps in circumference, has no large arms, but many bushy branches from near the ground. On climbing a little way on these I found, to my surprise, a hollow so large that the trunk is a mere shell. A recent attempt of the Catholics to burn it, has caused a police-warning to be pasted upon it. Several peasants having stopped on their way to their work, I gave several boys, whom I afterwards learned were Jews, copies of a German tract, which a pious Scotchman in Bonn has had printed (at his own expense,) and gives to all travellers who will accept it for distribution. I was followed by several who begged of me the same present. I visited the Lutheran church, erected 1709, which stands on the site of the palace where Luther stood before the Diet, and saw the painting in the gallery opposite the pulpit of his arraignment before the full conclave, emperor, bishops and secularities. A few fragments of carved stone built into more modern buildings are the only vestiges of the diet house.*

After an easy day's ride from Fulda, as I drew near Eisenach, the Wartburg Castle variously denominated Luther's prison, workshop, and house of refuge, was pointed out to me on the right. It stands in the midst of the Thuringian wald, but is conspicuous from afar, cresting a steep and high hill. Before nine the next morning I had climed the height by a good road with seats hewn in rocks, and hedges of box wood, looking spruce, but winding among such underwood and hollow ways that in a quarter of an hour I seemed in a perfect wilderness. On arriving at the castle, I was ushered by a sentinel into the sitting room. I wish this were the place to describe the prospect, which is surpassed by but two that I have seen,—the amory with all things in the style of the middle ages'—the festal decorations in honor of its just married lord,—the poetical combats of the minnessingers, and other particulars which added to its charms,—but I now speak of Luther. I made haste to the chapel, and stood in the low pulpit in which Luther had often preached. Before me was the single centre pillar from which arches spring in all directions. The crucifix and alter piece had been removed from the alter on my right to the opposite side of the room. I was next led through a corridor festooned with evergreens, and through the castle court to the upper chamber which was Luther's study for nearly a year,—and which is still preserved as nearly as possible as Luther left it. It is perhaps 12 feat square, has but one door, no closet, two windows forty feet from the ground, the glass in which is circular and leaded. The tall stove of black glazed tiles is partly covered with a representation of the beginning of miracles at Cana. The low desk or cupboard which held Luthur's books is heavily ironed. He was obliged to raise the top of his oaken table when he wished to get access to its drawer—if I should so name the box which was not made to draw out. I was shown in one corner a log of the tree under which he was seized on his journey from Worms, and a reputed mammoth's vertebræ which was said to have been his footstool. I looked longer, however, at the sides of the room, three of which are ceiled with unpainted boards powder-post with age, and the fourth is plaistered. Some three feet from the floor, half a square foot of the plaister is broken off where the world-famous inkstand thrown at the devil, struck, and the wall behind still remains blackened.

I was so enchanted with the Wartburg that I resolved to spend a month there in what Luther loved to call his Isle of Patmos,—but on intimating my wishes to the castellan, was told that many strangers had been like-minded with me, but were forbidden by the government to remain on the height over night. So after tasting the excellent water, rambling in the garden, and reading a part of the book of Romans, as translated by Luther, on the spot where it was translated, I took the road to Eisenach, not without eyes oft-reverted to the ivied arches, the mounted cannon, the windows—nothing in themselves, but every thing from their associations.

The monastery at Erfurt where Luther first found the Bible, interested me, if possible, yet more. Nor can I soon forget the things associated with him which I have seen in Heidelberg, Frankfurt, Weimar and Jena, although I must, for the present, be silent respecting them. I cannot however close, without a word upon an immemorial custom which still flourishes here and illustrates an incident in Luther's history. During four hours every day, one hears loud singing in the streets. Fourteen boys about 12 years old stand in a semicircle before a door and sing a hymn. They then wrap their gray mantles about them, and move on to another door where they sing another hymn. They sing only before the doors of people who pay them. But they sing so well—the force of old custom is so great—or their price is moderate, one seventh of a mill apiece for each stanza, that they come to few doors where a servant does not come out with some pfennigen for their strong-box. They are called *current schuler*, running scholars, and are well aware that Luther began his career as a singer in their fraternity.

* I cannot bring myself save in a note, to speak of some recent attempts to prove that Luther never saw the tree which goes by his name, or the ridiculous tradition which would make it no older than the Reformation. The story is that two old women in Luther's days disputing about his doctrine, one of them, foiled in argument perhaps, thrust her cane into the ground, saying at the same time, 'Lutherism can no more prevail than my dry stick can become a green tree.' That dry stick soon shot forth leaves and branches, and in three hundred years had waxed as large as others of its kind in seven or eight.—Such as believe the former miracle will not be staggered by the latter.

THE CHURCHES IN ENGLAND.

The magnificence of the churches in Paris, and the multitude of their paintings, statues, and bas-relievos, are noticed by all. At Notre Dame and St. Roch, we saw the pompous service of the Romish ritual, and the appearance of deep devotion among the worshippers, especially those whose garb announced their poverty. But without the doors, and in all the streets, went on the accustomed movements of toil and of pleasure, the building of houses, the digging of trenches, the traffic of market people and tradesmen, the review of troops, the rush of throngs intent on amusement, as if the Almighty had not from the beginning set apart for himself a day of sacred rest. To one inured to the quietness and hallowed observance of a New England Sabbath, this desecration is peculiarly painful.

The pulpit eloquence of France is with much more gesticulation than in England, or our own country. Indeed, the vehement style marks most of the public speaking that we heard there; at the Bourse, where the merchants negotiate sales of stock, and transact other business, at the very top of their voices; in the tribunals, where the advocates plead with their whole bodily force; and in the Chamber of Deputies, where the exciting question of war with England was one morning discussed with such violence, as to excite apprehensions that it might end in actual combat.

The Pantheon, formerly the Church of Genevieve, is a splendid structure, and its dome, being the most elevated one in Paris, affords an extensive prospect. Beneath its pavement is a vast series of vaults, with roofs supported by Tuscan columns, and containing funeral urns, after the fashion of the Roman tombs at Pompeii. While following the dim lamp of our guide, we traversed this subterranean city of the dead, we were startled at a loud echo, which, by the construction of two circular passages in the centre of the vaulted area, gives singular force and perpetuity to the slightest sound.

The exterior of the Church of St. Denis, though less elaborate than many others, is striking and sufficiently ornate. The inhumed ashes of the monarchs of France, from Clovis to Louis the Eighteenth, give interest to the spot, and a lesson to human pride. During the madness of the revolution, their repose was violated, but the broken sepulchres and scattered relics were again gathered and reunited. Many of the monuments are exceedingly costly, and some of their recumbent statues, by a strange perversion of taste, depict the distortions and agonies of death with fearful accuracy.—*Mrs. Sigourney.*

TESTIMONIES AGAINST WAR.

Washington's Views.

War has been the favorite delusion of our world for more than five thousand years; yet have a few among the wise and good of every age discovered its real character, and denounced it as a sin, a curse, and a shame. They may have connived at it, and even lent it their sanction and support; but their good sense constrained them, in moments of sober reflection, to condemn it as a mass of crimes and woes. The world is full of such testimonies against this custom; nor have the better sort of warriors themselves been slow to acknowledge its folly, its guilt, and its evils.

The cause of peace has sometimes been reproached for its supposed condemnation of our Revolutionary War; but it is quite remarkable, that some of its chief supporters, its very leaders, came out of that struggle with a deep, settled abhorrence of the custom. I might quote the venerable names of Franklin, Rush, and Jefferson; but I will, for the present restrict myself to some incidental testimonies of Washington himself against war.

'The more I am acquainted with agricultural affairs,' he says, in a letter to a friend in England, 'the better I am pleased with them; insomuch that I can no where find so much satisfaction as in those innocent and useful pursuits. While indulging these feelings, I am led to reflect, how much more delightful, to an undebauched mind, is the task of making improvements on the earth, than all the vain glory that can be acquired from ravaging it by the most uninterrupted career of conquests.'

'How pitiful, in the age of reason and religion, is that false ambition which desolates the world with fire and sword for the purpose of conquest and fame, compared to the milder virtues of making our neighbors and our fellow-men as happy as their frail convictions and perishable natures will permit them to be.'

Addressing a distinguished friend in Europe, just after his marriage, he says, 'while you have been making love under the banner of Hymen, the great personages of the North have been making war under the inspiration, or rather infatuation of Man. Now, for my part, I conceive you had much the best and wisest of the bargain; for it is certainly more consonant with all the principles of reason and religion to replenish the earth with inhabitants, rather than depopulate it by killing those already in existence. Besides, it is time for knight-errantry and mad heroism to be at an end.'

'Your young military men, who want to reap a harvest of laurels, dont care how many seeds of war are sown; but, for the sake of humanity, it is devoutly to be wished, that the manly employments of agriculture, and the humanizing effects of commerce, should supersede the waste of war, and the ravages of conquests; that swords may be turned into ploughshares, and spears into pruning hooks, as the Scriptures express it, and nations learn war no more.

IRENICUS.

WESTMINSTER ABBY.

Dim Abbey! 'neath thine arch the shadowy past
O'ersweeps our spirits, like the banyan tree,
Till living men, as reeds before the blast,
Are bowed and shaken. Who may speak to thee,
Thou hoary guardian of the illustrious dead,
With unchilled bosom or a chainless tread?
Thou breath'st no sound, no word of utterance free,
Save now and then a trembling chant from those,
Whose Sabbath worship wakes amid thy deep repose.

For thou the pulseless and the mute hast set,
As teachers of a world they loved too well,
And made thy lettered aisles an alphabet,
Where wealth and power their littleness may spell,
And go their way the wiser, if they will;
Yea, even thy chisel's art, thy carver's skill,
Thy tracery, like the spider's film-wrought cell,
But deeper grave the lessons of the dead,
Their bones beneath our feet, thy dome above our head.

A throng is at thy gates. With lofty head
The unslumbering city claims to have her will,
She strikes her gong, and with a ceaseless tread
Circleth thy time-scathed walls. But stern and still,
Thou bear'st the chafing of her mighty tide,
In silence brooding o'er thy secret pride,
The moveless soldiers of thy citadel;
Yet wide to Heaven thy trusting arms dost spread,
Thine only watch-word, *God! God and the sacred dead!*

The contrast between the silence of this receptacle of the mouldering dead, and the ceaseless press and tumult of the living throng without, is strangely impressive. The restlessness and rush of the people, in the most populous parts of London, are among the best helps to a stranger in forming an idea of its magnitude. At first there is a dreaminess, an uncertainty whether one is, of a very truth, in the 'world's great wilderness capital.' Parts of it are so much like what have been seen at home, that we try to fancy we are still there. Names, too, with which we have been familiar from the lispings of our earliest lessons in geography, or whose imprint was in the most precious picture books of our nursery, assist this illusion. Paternoster Row, Temple Bar, Charing Cross, The Strand, Fleet Street, Bolt Court, from whose sombre windows it is easy to imagine Dr. Johnson still looking out, are to us as household words. But when you see the press and struggle of the living mass, at high noon, through some of the most frequented streets, or when, on some thronged Sabbath in St. Paul's, listen to the tread of the congregation, like the rush of many waters, upon the marble pavement of that vast ornate pile, you begin to realize that you are indeed in the midst of two millions of human beings. A kind of suffocating fear steals for a moment over you, lest you might never get clear of them, and breathe freely in your own native woods again; and then comes a deep feeling, that you are as nothing among them; that you might fall in the streets and die, unnoticed or trodden down; that with all your home-indulgence, self-esteem, and vanity about you, you are only a speck, a, cypher, a sand upon the sea-shore of creation; a humiliating consciousness, heavy, but salutary.

Two millions of human beings! Here they have their habitations, in every diversity of shelter, from the palace to the hovel, in every variety of array, from the inmate of the royal equipage to the poor street-sweeper. Some glittering on the height of wealth and power, others sinking in the depths of poverty and misery. Yet to every heart is dealt its modicum of hope, every lip hath a taste of the bitter bread of disappointment. Death, ever taking aim among them, replenishes his receptacles night and day, while in thousands of curtained chambers, how many arms and bosoms earnestly foster the new born life, that he may have fresh trophies. For earth and the things of earth, for fancies and forms of happiness, all are scheming, and striving, and struggling, from the little rill, working its way under ground in darkness and silence, to the great crested wave, that with a thundering echo breaks on the shore of eternity.—*Mrs Sigourney.*

SUPERFICIAL INFIDELS.

Sir Isaac Newton, set out in life a clamorous infidel, but, on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac Newton addressed him in these or like words; 'Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing about the matter.' This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no *honest man* could be a Deist, for no man could be so after a fair *examination of the proofs of* Christianity.' The name of Hume being mentioned to him, 'No, sir,' said he, 'Hume owned to a clergyman in the bishoprick of Durham, that he had never read the New Testament with attention.'

CHANNING'S WORKS, revised by the author; a few copies on fine paper remaining of first ed. in five volumes large, 12mo, price $5,00—for sale by J. MUNROE & CO, 134 Washington st.
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EIGHTH VOLUME of the Monthly Miscellany. Edited by Rev. Ezra S. Gannett.
Contents of the January Number.
Where does the New Year find us?
Death a Destroyer and Death a Redeemer.
Thoughts on the Book of Job.
Death of the Good.
Sonnet.
Lessons on the Nativity, a Christmas Sermon, by Rev. Nathaniel Hall.
Greenwood's Sermons.
Notice of Thomas Barnard West.
The Northampton Association of Education and Industry and Co-operative labor.
Notices of Books, Intelligence, &c.
This number of the Miscellany commences the eighth volume of the publication, and is much enlarged, though the price of subscription still remains the same. Numbers for examination will be furnished by applying to the Publishers.
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PHILOSOPHY OF THE HUMAN MIND,—Elements of the Philosophy of the Human Mind, in two parts, by Dugald Stewart—a new edition, with the addenda added to each chapter, in one 8vo. vol. of 628 pages. Published and for sale by J. MUNROE & CO., 134 Washington street. n 12

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REV DR. GREENWOOD'S NEW VOLUME OF SERMONS.—Sermons of Consolation. By F. W. P. Greenwood, D. D., Minister of Kings Chapel. Sermons to Children. By F. W. P. Greenwood, D. D. This day published and for sale by JAMES MUNROE & CO., 134 Washington street. nov 26

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GEO. HAYWARD.
Boston, January 7th, 1841. 3a september 10

VERY IMPORTANT—Dr. S. STOCKING, Surgeon Dentist, has the pleasure of announcing to the citizens of Boston and vicinity, that he has recently made one of the most important discoveries ever made in Dental Surgery, viz:—a DIAMOND CEMENT for filling teeth, when by decay, they are too sensitive or too far gone to be filled with gold or any other hard substance. Its superior advantages over all other cements, have been fully tested; and the great object for which the profession have so long labored, is at length fully accomplished. The best cements that have ever been offered, have uniformly within a few days, when brought in contact with the liquors of the mouth, changed to a dark appearance; and the consequence was, the teeth would partake of the same shade; but the Diamond Cement neither changes its color, nor the shade of the teeth; and for years will remain as bright as the purest gold, and as the color corresponds nearer to the shade of the tooth than gold, it is obviously a highly valuable discovery. Though at first soft and easily introduced into all the irregularities of the cavity, yet, in one hour, it becomes hard like stone, and will remain so for any number of years. Dr. S., by scientific research, has also discovered a suitable Anodyne, that will allay the most violent toothache, and destroy the nerve of the tooth without producing pain. This is also a valuable discovery, inasmuch as all the preparations hitherto resorted to for the purpose of destroying the vitality of the nerve, have produced the most excruciating pain for at least ten or fifteen hours. Most of the teeth that are usually extracted may be saved by first killing the nerve, and then filled with the cement.
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EDMUND B. WHITMAN.
Cambridge, Aug. 27.

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Nov., 1842. 3w

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GREENWOOD'S SERMONS.—This day published, and for sale at TICKNOR'S, corner of Washington and School streets, Sermons on Consolation by F. W. P. Greenwood, DD., Minister of King's Chapel, Boston. d 3

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